THE
MONTHLY REVIEW,
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ART. I. *The Poetical Works of Sir David Lyndsay of the Mount, Lion King at Arms, under James* V.—A new Edition, corrected and enlarged, with a Life of the Author, &c. By George Chalmers, F.R.S.S.A. 8vo. 3 Vols. 1l. 16s. Boards. Longman and Co.

We should deem ourselves deficient in gratitude, were we to withhold our acknowlegements from those men of letters by whose exertions and researches we become better acquainted with our ancestors; and we have accordingly, from time to time, given an extended account of any work which appeared to us, in a considerable degree, to illustrate their manners or their language. Our chief inducement to this mark of attention was a conviction that we can never have a clear idea of their history,—one delineated to the life,—until we are in possession of those productions in which they themselves were pleased to register, in their more minute shades, their modes of thinking and of action. It is in vain for us to look for these traits in the general histories of the times; and therefore, if we are disposed to inspect their wardrobes, to be present at their festivals, or to hear them make love, we must be contented to decypher manuscripts and to pore over antient romances. Whoever, then, abridges for us this labour, whether by selecting the most material parts or by republishing the whole of a *black letter classic*, deserves and shall receive our thanks;—and to those thanks we regard Mr. Chalmers as intitled, with some limitations. We say with some limitations, because although he has given us the first standard edition of Sir David Lyndsay, yet Lyndsay is an author whose works were by no means uncommon, and from which, mutilated and corrupted as they were, we might have collected all that was essentially valuable. On other restrictions to our praise we shall not at present dwell, since they will be abundantly evident in the course of our examination of the volumes before us.

Mr. C.'s prologomena consist, 1. Of a life of the author. 2. An attempt to settle the chronology of his poems. 3. An account of their different editions. 4. An inquiry, relative to the persons who were then the licensers of the press. 5. What were the writings of Lyndsay. 6. An historical view of his character as a writer. 7. Of the epochs of the different people, who successively settled in Scotland. 8. A philological view of the Teutonic language of Scotland, from the demise of Malcolm Cannmore to the age of Lyndsay. 9. An examination of the author's language.—Of these dissertations we must briefly remark that they are on the whole very heavily written; that, with a seeming attention to arrangement, the matter is frequently broken into unnecessary fragments; and that the seventh and eighth are but remotely, if in any degree, connected with the work. We cannot, indeed, be expected to enter into a minute discussion of their merits: but we shall endeavour to connect a few observations which we made in our perusal, with a brief account of the life of Lyndsay as it is drawn up by Mr. C.; and this we do with the more pleasure, because in this part of his duty the Editor has evinced both industry and acuteness in correcting the errors of former biographers, and in bringing to light many facts which had escaped their research.

The exact date of the author's birth is not known, but it is plausibly conjectured to have been in 1490. His family, which was descended from that of Lord Lyndsay of the Byres, was settled at the Mount, an estate near Coupar in Fifeshire, and whence Sir David took his usual designation. It is *again* conjectured that he received his early education at the school of Coupar: but the first circumstance of his life which is known with precision happened in 1505, when he was sent to the University of St. Andrew's. Here he remained until 1509; about which time, as Mr. C. ingeniously discovers from one of his poems, he became a courtier, and was appointed (as his present Biographer thinks) a Page of Honour to James V. on the day of that monarch's birth, 12 April, 1512. During his continuance in this office, which was about twelve years, Sir David seems to have acted occasionally as Minstrel to the young prince; for he himself informs us that he was accustomed to play on the lute and *enact* the fool for his amusement:—in which sort of accomplishments, the Minstrels, or Mimi, (one of the many denominations of the order,) are represented to have excelled. As the passage in which Lyndsay gives us this information is

curious, and has evidently not been understood by Mr. C., we shall quote and endeavour to explain it: purposely omitting the interpretation of words which differ but slightly from modern English.

'I tak the quenis grace, thy mother,
My lord Chancellar, and mong uther,
Thy nuris, and thy auld maistres,
I tak thame all to beir witnes;
Auld Willie Dillie, wer he *on lyve**,
My lyfe full weill he could discryve:
How as ane chapman beris his pack,
I bure thy grace upon my back:
And sumtymes *stridlingis* †. on my nek,
Dansand with mony bend, and bek ‡,
The first sillabis, that thow did *mute*,
Was, pa, da, lyn, upon the lute;
Than playit I *twentie Springis perqueir* ‖,
Quhilk § was greit plesour for to heir:
Fra play, thow leit me never rest,
Bot Gynkertoun thow *luffit* ¶ ay best;
And ay, *quhen thow come fra the scule* **,
Than I behuffit to play the fule."

In this extract, the 11th and 12th lines literally signify "The first syllables that you could utter, or articulate"—not *speak*, as Mr. C. explains it, too generally,—"were, play (*pa*) on the lute, David (*da*) Lyndsay." (*lyn*). The poem itself is a Complaynt or Petition to the King; and this ingenious appeal to his feelings. by reminding him of his first attempts at speech, and of the earliest melody (Ginkerton, a tune not now known to exist) which he loved, did not, as we are informed, go unrewarded. Here we cannot help regretting that Mr. C. has not endeavoured to throw some light on the Scottish music of this period: he would have been fully justified in his attempt by the frequent mention of popular airs in the works of Lyndsay; and thus he would have had a fair opportunity to have confirmed by his researches the opinion of Dr. Burney, a most competent judge, that the Scottish melodies would hereafter be proved to be of a much higher antiquity than was generally supposed. The literati in the North will probably be surprized to hear that Dryden is nearly if not the very

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* Alive. † Astride.

‡ *i. e.* Dancing with many a skip and nod. Mr. C. does not explain *bend*.

‖ *i. e.* Twenty tunes truly, or off hand. § Which.

¶ Loved.

** *i. e.* When you came from the school; the apartment in which he was educated.

earliest author who mentions—incidentally, in the preface to his Fables,—and describes Scottish melody. The Editor's silence on this subject is the more mortifying, because at p. 384 of Vol. I. he intimates his knowlege of a fact of which we were previously ignorant. 'It was,' says he, 'then the rage in Scotland to copy France, in their dancing, *music*, and dress.' This sounds very strangely to us, and we should be glad to know his authority for the assertion: if indeed the term *music* be not here divested of its general meaning, and restricted to airs used in dancing. That such music was imported into Scotland from France, through long and constant intercourse, we have little doubt: but it could not reasonably be supposed to affect the national melody. To the lost air of Ginkerton, the Editor might have found an apposite allusion in a *Medley Cantus* preserved in the library of the Faculty of Advocates at Edinburgh, which is quoted in the Introduction to the Complaynt of Scotland.

In 1524, Lyndsay was dismissed from his office in consequence of a change in court politics, and retired on a pension: but in 1530 he was inaugurated Lion king of arms, and incidentally became a knight; for which distinctions he was certainly indebted to the partiality of the sovereign himself, since he does not scruple to inform us that he was personally obnoxious to the party in power. The importance which his biographer attaches to these honours is really ludicrous. Lyndsay is constantly styled 'our Lion,' and when he sees any thing it is with 'heraldic eyes.'—He was now, *ex officio* we suppose, employed on foreign embassies, and was indeed on all great days a very prominent character, for he constructed pageants and delivered set speeches for these occasions. The most remarkable instance, however, that occurs of his endeavours to amuse the court, and at the same time to gratify his taste for satire, was at Epiphany, 1539, when was acted at Linlithgow, before the king and queen and an immense assemblage of spectators, "Lyndsay's Play." This was his celebrated *Satyre on the three Estatis*, a kind of rude improvement on the antient *moralities*; which laid the foundation of his popularity with the vulgar in his own country, and has occasioned him to be regarded as one of the early reformers of religion in Scotland. We apprehend, indeed, that much of Lyndsay's fame has arisen from his connection with the Reformation: but we think that his share in that great work has been exaggerated. It has been said that Lyndsay prepared the ground and that Knox sowed the seed: but at p. 39 of Vol. I. Mr. Chalmers seems to conclude that the whole process was accomplished by Sir David himself. That he was heartily devoted

devoted to the cause is very clear: but it should be remembered that he never engaged in it personally; and therefore to compare the effect of his writings, with that of the fearless intrepidity and popular eloquence of John Knox, is to rate his influence too highly. He always had a nice sensibility of danger, was aware of certain acts of Parliament that had been passed in his time, and knew of the existence of such things as writs *de heretico comburendo.* Other men, also, long before Lyndsay's days, had evinced the boldness of satirising with equal severity the vices of the Romish clergy, and we must add that they paid more regard to propriety and decency in their reprehension. At the same time, it is but fair to acknowlege that he was universally regarded by his contemporaries as an apostle of Reformation; and we insert one of their testimonies to this effect, as it is singularly curious, and exhibits an instance of Mr. C.'s proneness to create difficulties which did not exist. The writer is Dr. Bulleyn; who, after having described Chaucer and Lidgate, thus proceeds:

"Nexte theim, in a blacke chaire of gette (jet) stone, in a coate of armes, satte an anciente knight, in orenge tawnie, as one forsaken, bearyng upon his breast a *white* lion, with a crown of riche golde on his hedde: his name was, *Sir Davie Linse, uppon the Mounte,* with a hammer of strong steele in his hande, breakyng asonder the counterfeicte crosse kaies of Rome, forged by Antichriste. And this good knight of Scotlande, saied to Englande, the elder brother, and Scotlande the younger:

'*Habitare fratres in unum,*
Is a blesful thyng.
One God, one faith, one baptisme pure,
One lawe, one lande, and one kyng."

Before he rightly corrects *white* to *red* lion, Mr. C. remarks, 'why Bulleyn considered Lyndsay *as one forsaken* I do not comprehend, though the writer may have known some anecdote, which tradition has not transmitted.' Dr. Bulleyn only meant that Lyndsay looked like one forsaken, because his robe was of the favourite colour of the forsaken. We find repeated allusions to the predilection of forsaken lovers for every thing that was yellow, (from a very natural association,) in our elder poets. Shakspeare notices it in the Tempest:

"*Broom* groves,
Whose shadow the dismissed bachelor loves."

One of the commentators says that he does not know why the forsaken lover should walk in a broom-wood grove, in preference to any other: but Shakspeare did. A species of yellow daisy is still in some parts of the kingdom called

bachelor's button; and a song in the Paradise of Daintie Devisy, quoted by Percy, is intitled, "The Complaint of a Lover, wearing blacke and taunie." Hence, too, we suspect, the old tune of *Black and Yellow*.

Of Lyndsay himself we have nothing farther to add; since his public life seems to have ceased with the death of his master in 1542, in which year he had received from him an addition to his salary. He was married, but died childless, it is supposed, in 1557.

Mr. Chalmers has shewn much commendable industry in one of the prime duties of an Editor, viz. the collation of different editions: but we wish that he had been more merciful to his predecessors, and had appeared less conscious of his own merits. He has, it seems, fallen in with editions unknown to them; they talk of editions unknown to him, and he very plainly gives them the lie. We would advise the Editor to be more on his guard in future. It is very possible that a whole impression of Lyndsay's works, as they were eagerly bought up and perused even by the vulgar, may have disappeared in the lapse of more than two centuries: but then, should a stray copy of such an impression be accidentally discovered, woe to the critic who stoutly denied its existence, for the epithets of *ideot* and *fool*, which he had lavished on those who professed to have seen one of that date, recoil with double vengeance on himself. Such discoveries have happened; and that they may happen in the case of some of the disputed editions of Lyndsay is probable enough, seeing that a copy of one, which is mentioned we believe by none of his biographers, and which has escaped the researches of even Mr. Chalmers, now lies before us. It professes to be "*imprentit at Edinburgh, be Henrie Charteris, Anno* M.D.LXXXII., *cum Privilegio Regali*," and falsely to be "*Augmentit with sindrie Warkis, quhilk was not befoir imprentit*,"—a trick which has not ceased in our own times. We at first supposed it to be a copy of one of the various editions of the same printer already known, but with a different title page, as such deceptions were common: but, on collating its text with that of Mr. C., we found some variations which he would probably have specified had he known them. We subjoin a few instances from the 2d volume:

p. 159.	for *fast*,	Edit. 1582. has	*far*.
——	*now strang*,	—— ——	*strang now*.
161.	*well*,	—— ——	*wall*.
194.	*gotten furth*,	—— ——	*gotten out*.
208.	*telland*,	—— ——	*talkand*.
——	*na*,	—— ——	*ony*. &c. &c. but these

these examples will be sufficient for ascertaining the copy whence they have been adopted.

It is necessary that our readers should now know something of the spirit and cast of Lyndsay's poetry: but, before we indulge them, it is expedient to notice a very extraordinary and unaccountable canon of criticism which Mr. Chalmers promulgates. We are the more inclined to discuss the point here because it forms a prominent feature of this edition of Lyndsay; and as the Editor's zeal in defending it is apparent throughout the work, it would be tedious to recur to it at every step of our progress. This canon, then, is made to account for the formation of many uncommon words and phrases, as well as variations from the standard orthography; in Mr. C.'s own language, 'what a *quibble* was to Shakspeare, according to Johnson, a *rhyme* was to Lyndsay, the fatal Cleopatra for whom he lost the world, and was content to lose it;' (Vol. II. p. 6.) and elsewhere, 'rhyme, which Lyndsay too often considered as more important than grammar, or sense.' The evidence, however, of this Procrustes-like tyranny of Lyndsay over language does not strike us as sufficiently competent; and we think that we shall be able to convince Mr. C. that our opinion is well founded. We shall produce those which appear to us the more remarkable instances of his failure in establishing his canon, and at the same time give our reasons for dissent.

Vol. I. p. 302. *Ying* occurs frequently in Dunbar's "Twa mariit wemen and the wedo," where it was not necessary for the rhyme. 306. *Ringis* is the plural of *ring*, which was used in Lyndsay's time for reign. An antient Scottish poem begins with, "Into the *ring* of the Roy Robert." 377. *Hais*, for *hairse*, *i. e.* hoarse, is frequently seen in old poetry, without any inducement to drop the *r* in order to suit the rhyme. Gawen Douglas uses *hace*. 390. *Lumis* is the plural of *lume*, an instrument. The word is also in Dunbar's tale above quoted; and here we observe that no suspicion can attach to the final syllables of words in this poem, as it is alliterative, and without any rhyme. The meaning of this passage at p. 390. is completely destroyed by Mr. C.'s explanation, which we the less regret because it veils in some measure the obscenity of the text. 438. "*Mense ane ledder*," grace a gallows; *ledder*, according to Mr. C., is put for the rhyme, but the expression is certainly metonymical, and the meaning is as obvious as if he had said rope or halter. 431. *For'd*, instead of *for it*, is still, we believe, used in the North.

Vol. II. p. 41. *murmell* is here supposed to be put for *murmur*, in order to suit the verse: but we consider it as

the same word with *mormal* in Chaucer, where it means a cancer or gangrene, but from its derivation (*malum mortuum*) may be applied to any deadly disease. This sense is requisite for the spirit of the passages in Lyndsay in which it appears, at least in one instance; for to be saved from murmur does not seem so desirable as to escape from a mortal calamity. Our gloss receives confirmation from a foregoing speech, which Mr. C. has omitted to explain, at p. 36., for the '*Canker cullours*' we presume to be the cause of this 'murmll', and to allude to the herd of idle rascals who preyed on the vitals of the state, and from whom 'Temporalitie' wishes to be delivered. — 369. *Beild* is still a very common word in the North for shelter, and hence the proverb, "*Better a wee bush than nae beild.*" 404. 'Fulzeit (says Mr. C.) properly means defiled, but the *sense* is here, as in other instances, sacrificed to the *sound*; a rhyme was wanted for *spulzeit*, or robbed: and *fulzeit* was used in the meaning of *trampled*.' Notwithstanding this dogmatical effusion, we think that the following lines from more antient authors than Lyndsay will sufficiently rescue him from the heavy imputation:

"Or, thow be *fulzeit*, fey freke, in the fight." *Romance of Gawan and Gologras.*

"Nothin febil, nor fant, nor *fulzeit* in labour." *Dunbar.*

In neither of these cases can the word possibly signify *defiled*. *Beaten*, or *overcome*, seems to be the primary sense; and *trampled* is a very allowable extension of it, and appears to be the genuine import of the threat in the Romance of G. and G. 418. *All and sum* is a common pleonastic phrase, perhaps originally forensic, but had been used by Dunbar before Lyndsay.—See the Maitland Poems, Vol. II. p. 362.

Vol. III. p. 20. *Con* is we believe the squirrel, and not a corruption of Coney, for the rhyme. Mr. C.'s emendations are frequently without amendment, and would here, besides being unnecessary, destroy the simile. 80. *Pace* is still in Scotland the vulgar pronunciation of Pasche, Easter. In Myntown's Chronicle, it is used in many different forms.

For specimens of Lyndsay's ability in the several walks of poetry which he cultivated, we do not well know where to begin: but a description of scenery in his '*Dreme*,' his first production, is nearly the most splendid effort of his imagination, and we shall give it the preference:

"Eften that I the lang wynteris nicht,
Had lyen *walkyng**, in my bed allone,

* Awake.

Throuch

Throuch hevy thocht, that na way sleip I micht,
Remembryng of divers thingis gone:
Sa, up I rais *, and *cleithit* † me anone;
Be this, fair Titan, with his lemis licht,
Over all the land had spred his baner bricht.
With cloke and hude, I dressit me *belyve* †,
With *dowbill schone* ‖, and *mittanes* § on my handis,
Howbeit the air wes richt penetratyve,
Yit *fure I furth* ¶, *lansing overthort* ** the landis,
Towart the sey, to *schort me* †† on the sandis,
Because, unblomit was baith bank and bray: ‡‡
And sa, as I was passyng be the way,

"I met dame Flora, in *dule* ‖‖ weid disagysit,
Quhilk, §§ into May, was dulce and delectabill,
With *stalwart* ¶¶ stormis, hir sweetnes wes *supprysit*; ***
Her heavinly hewis war turnit into sabill,
Quhilkis *umquhyle* ††† war to luffaris amiabile;
Fled from the frost, the tender flouris I saw,
Under dame Naturis mantill lurking law.

"The small fowlis, in flokkis saw I flee,
To Nature makand greit lamentation,
Thay *lychit* ‡‡‡ doun, besyde me on ane tre,
Of thair complaint I had compassion,
And, with ane pitious exclamation
Thay said — Blissit be somer with his flouris
And *waryit* ‖‖‖‖, be thow winter, with thy *schouris* §§§.

"Allace! Aurora, the *sillie* ¶¶¶ lark *can cry*, ****
Quhare hes thow left thy balmy liquour sweit
That us rejosit, we mounting in the sky?
Thy silver droppis are turnit into sleit.
O fair Phebus! quhare is thy hailsum heit?
Quhy *tholis* †††† thow thy hevinly pleasand face,
With mistye vapouris, to be obscurit, allace!

"Quhare art thow, May, with June, thy sister schene,
Weill bordourit with dasyis of delyte?
And gentill Julie, with thy mantill grene
Enamilit with rosis, reid and whyte.
Now auld and cauld Januar, in dispyte,
Reiffis from us ‡‡‡‡, all pastyme and plesure:
Allace! quhat gentill hart may this indure?"

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* So up I rose. † clothed. ‡ presently.
‖ two-fold, thick shoes. § woollen gloves. ¶ went I out.
** skipping across. †† Amuse myself. ‡‡ *i. e.* Each bank and hill was without bloom. ‖‖ sad. §§ Which.
¶¶ violent. *** suppressed. ††† formerly. ‡‡‡ This word is not explained; it is probably an error of the press for *lychtit*, *i. e.* alighted. ‖‖‖‖ Cursed. §§§ Possibly *showers*, but more likely here used for *sorrows*, as in old English.
¶¶¶ Wretched. **** Cried. †††† Suffers. ‡‡‡‡ Robs us of.

Th i

This extract manifests a considerable resemblance to the Scottish Song, "*O lusty May with Flora Queen*," in Forbes' Cantus, printed for the third time at Aberdeen in 1682, and mentioned in the Complaynt of Scotland, circà 1550, and which still more closely resembles one by Lidgate, to which we cannot now refer: but the reader may find it in Stow's Survey of London. We shall not pretend to say that Lyndsay directly imitated either: but we think that his performance is very happy, particularly in the fine exclamation, 'Blessed be summer,' and in the pathetic close.

We shall now give a short sample of the Play of the *Three Estatis*; after having remarked that it is difficult to make any selection from this once popular satirical drama, without offending modern ears, since the author seems to have been determined that nothing should be nameless. We copy a few stanzas from the speech of the Pardoner, which contains a humorous enumeration of relics: it proves, also, beyond a question, that there formerly existed, even in the Lowlands of Scotland, traditions respecting Fyn Macoull, or Fingal, and his heroes:—we only say traditions, not poems:

"My patent pardouns, ye may see,
Cum fra the Can of Tartarie,
  Weill sealed, with oster-schellis.
Thocht ye haif na contritioun,
Ye sall haif full remissioun,
  With help of bukes and bellis.
Heir, is ane relict, lang and braid.
Of Fyn Macoull the richt chaft blade*,
  With teith and al togidder.
Of Collin's cow heir is ane horne
For eating of Makconnel's corne
  Was slane into Balquhidder.
Heir is ane cord baith greit and lang
Quhilk hangit Johne the Armistrang
  Of gude hemp, soft and sound.
Gude halic pepill, I stand *for'd* †
Quhaever beis ‡ hangit with this cord
  Neidis never to be dround.
The *culum* ‖ of Sanct Brydes kow,
The *gruntile* § of Sanct Antonis sow,
  Quhi k bure ¶ his haly bell;
Quha ever he be keiris this bell clink
Gif me ane ducat for till drink
  He sall never gang to hell,

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* *i. e.* The right jaw bone of Fingal. † for it. ‡ whoever is.
‖ tail. § snout. ¶ Which bore.

Without

Without he be of Beliall borne.
Maisters trow ye that this be scorne?
Cum, win this pardon, cum," &c.

The most interesting of all Lyndsay's productions is his *History of Squire Meldrum*, a celebrated character of his own age, his familiar acquaintance, and who himself furnished the materials of the composition. The manners of the time are most vividly and picturesquely sketched in it, and with the same minutenes s of pencilling and unambitious mode of delineation which we occasionally recognize in the best of the metrical romances of Chivalry. The Squire, he tells us,

—" was bot twentie yeiris of age,
Quhen he began his vassalage:
Proportionat weill, of mid stature,
Feirie and *wicht* * and micht indure;
Ovirset with travell, both nicht and day,
Richt hardie baith in ernist and play:
Blyith in countenance, richt fair of face
And stude weill ay in his ladies grace;"

We cannot proceed farther without animadverting on the fantastic punctuation in which Mr. C. has thought fit to bedeck the 'Lion.' The end of the fourth and the beginning of the fifth line run naturally together, and should have no point interjected; the meaning is, 'he could endure extremity of labour:' but Mr. C.'s *bepointing* divests it of any thing like meaning. *Ovirset* or *owreset* is in Scotland used substantively to denote excessive exertion: but we in vain looked for the word in Mr. C.'s Glossary.—We do not propose to follow the Squire through all his adventures, but we willingly make room for some spirited lines from the relation of his encounter with an English Knight:

" Quhen thir twa nobill men of *weir* †,
Wer weile accowmterit in thair geir ‡,
And in thair handis *strang burdounis* ‖;
Then trumpote's blew and clariounis;
And heraldis cryit, hie ow hicht
Now let thame go! God shaw the richt!
Then spedilie thay spurrit thair hors,
And ran to uther with sic fors,
That baith thair speiris *in sindrie* § flew;
Then said they all that stude *ou raw* ¶:
Ane better cours, than thay twa ran,
Was not sene *sen* ** the warld began.

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* Bold and strong. † war. ‡ accoutered in their armour. ‖ strong spears. § in pieces. ¶ in a row, around. ** since.

Than

Than baith the parties wer rejoisit,
The campiounis ane quhyle repoisit;
Till thay had gotten speiris new,
Then with triumph the trumpettis blew;
And they with all the force they can
Wounder rudelie at ather ran:
And straik at uther with sa greit ire,
That fra thair harnes flew the fyre.
Thair speiris war sa *teuch* * and strang,
That ather uther to eirth doun dang †.
Baith hors, and man, with speir, and scheild,
Than *flatlingis* ‡ lay into the feild."

We must also admit the representation of the evening repast and amusements of high life, in the early part of the sixteenth century:

" This squyer, and the ladie *gent*, ||
Did wesche, and then to supper went.
During that nicht thare was *nocht ellis*, §
But for to heir of his novellis.
Eneas quhen he fled from Troy,
Did not quene Dido greiter joy:
Quhen he in Carthage did arryve,
And did the seige of Troy discryve.
The wonderis that he did rehers,
Wer *langsum* ¶ for to put in vers;
Of quhilk this ladie did rejois.
They drank, and syne went to repois,
He fand his chalmer weill arrayit,
With dornik ** work on *buird* †† displayit.
Of venisoun he had his *waill* ‡‡,
Gude aqua vite, wyne, and aill,
With nobill confeittis, bran, and *geill* |||,
And swa the Squyer *fure* §§ richt weill.
Sa to heir mair of his narratioun,
This ladie came to his collatioun:
Sayand he was richt welcum hame;
Grandmercie than, *quod* ¶¶ he, Madame.
Thay past the time with ches and tabill;
For he to everie game was abill.
Then unto bed drew everie *wicht*;" *** &c.

So much of our time has been already occupied by this edition of Lyndsay, that we must decline an intended notice of numerous mistakes which we had marked for censure, and must content ourselves with only wishing that the editor

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* Tough. † *i. e.* Each the other to earth threw down.
‡ prostrate. || pretty. § nothing else. ¶ tedious.
** napery. †† board. ‡‡ choice. ||| jelly.
§§ fared. ¶¶ said. *** person.

had

had spared us the accumulation of different readings which were not important, and had altogether omitted the explanation of words in the body of the work when a reference to the glossary was so easy. We regret, too, that he should have chosen to go on through three octavos, cursing the blunders of Sibbald, Pinkerton, and others, when a single note of pointed reprobation would have been sufficient vengeance for the liberties which they took with the text of the author, even although they had been greater. It would have been enough for the satisfaction of criticism, to have gibbetted these gentlemen fairly: but it is too much even for the blunted feelings of a Critic to encounter their dismembered iniquities in almost every page of the book.

Of the glossary we shall rather say little than too much. It is a compilation of prodigious research and considerable errors. The former quality we are most willing to allow it; and of the truth of the latter our readers may judge by reverting to words unexplained, or misexplained, in the few extracts which have come within our review. Fin.

ART. II. *State of France*, during the Years 1802, 1803, 1804, 1805, and 1806: containing a Description of the Customs and Manners of that Country: together with Observations on its Government, Finances, Population, Agriculture, Religion, Public Schools, Conduct towards English Prisoners, and Internal Commerce. To which are added Anecdotes tending to delineate the Character of the Chief of the French Government. By W. T. Williams, Esq. 2 Vols. 12mo. 10s. Boards. R. Phillips. 1807.

SEVERAL of those persons who were detained as prisoners in France, at the re-commencement of hostilities, have, on their return to their own country, published accounts of the state of the enemy's territory. Among others, Mr. Williams now presents himself; and his remarks having been originally conveyed in the form of letters to a friend, and not having been designed for the press, indulgence is solicited for them on their appearance in print. Every attempt to convey important and amusing information being intitled to a lenient reception, we cannot, on occasions of this nature, assume any critical austerity: but we feel it to be our duty to remark that, under the pretext of conveying novelty and *information*, authors must not tacitly be permitted to repeat one after another the same facts, and like horses in a mill pace the same round and kick up the same dust.

It is very natural that the friends of a sensible and entertaining correspondent should be desirous of giving fame to the

individual from whom they have received pleasure, by throwing before the community the substance of his private details: but some judgment should be exercised in carrying this design into effect. In the first place, the gentleman ought to advert to the publications of those who have preceded him in the same career, and should strike out of his MS. those circumstances which may probably be new to friends, but cannot be considered in this light by the reading part of the nation, when they have been noticed by prior travellers. He ought also to remember that his series of letters, though composed at different times, and under various degrees of knowlege, is submitted *en masse* to the public; and that the apology for mistakes in the one case is not an apology in the other. Mr. Williams has not been sufficiently attentive to these considerations; and at the commencement of his work we were apprehensive that his volumes would prove like the apothecary's shop in Romeo and Juliet, "a beggarly account of empty boxes:" but, as we proceeded, he gradually recovered his credit, and the general impression which he left on our minds was favourable.

With the intuitive faculty common to tourists and travellers, Mr. W. reads nations at a single glance; and when he had scarcely passed two months at Paris, he undertakes to depict the state of the public mind: boldly informing his friends on this side of the water, that '*the majority look* with an eye of jealousy on the fortunes of the First Consul, but *wisely refrain from expressing their feelings* too publicly.' How could this stranger collect the *look of the majority*, when that majority refrained from expressing their feelings? Probably he knew no more of the general opinion than the honest country farmer did of *things in general*, and merely detailed his private suspicions; which he might have formed as well in England as in France.

Little information is conveyed by Mr. W. on the subject of the curiosities of Paris; and we do not see on what ground his correspondents should be glad that he was unable to describe the merits of the statues and pictures belonging to the French Museum. At least, if he was unequal to the task, why did he not suppress this part of his letters; instead of taking the reader to the Gallery of Statues, merely to apprize him that to give an account of them 'would require powers which he does not possess?' It was also unnecessary to tell us, since the remark has been repeated a thousand times, that we have no word in our language which exactly expresses the meaning of the French *ennui;* and that the French, on the other hand, have no term to denote what we

mean

mean by our word *comfort*, and in short possess not the idea.—Moreover, in detailing anecdotes, Mr. W. does not always distinguish between such as are characteristic of the French nation and those which are exceptions: thus, Vol. 2. p. 49. he writes:

'Before I close this letter, I must remark how grossly ignorant people of almost every description are, respecting the manners, religion, and government of England. I have really heard some that had had a comparatively good education, make remarks upon my own nation, which I thought it degrading to myself to refute, and which could only be produced by the most unpardonable want of information. Among other *equally sensible* observations on the same subject, a French General, now employed, stated that he had paid particular attention to the geography of England, and had discovered to his great surprise, that Scotland was separated from it by the Irish channel! You may easily suppose that I did not undeceive him. This General very gravely informed us, that in case of an invasion of England, he expected to have a particular command: he did not state the nature of it; but I had a strong inclination to tell him, that from his complete *knowledge* of the country, he ought to be landed on its northern coast, in order to cut of all communication with Scotland.'

Perhaps this anecdote may be true of an individual blockhead, for there are blockheads in all countries: but it is not a fair sample of French General Officers, who are for the most part well acquainted with geography, and are furnished with aids for the study of that science which are not to be obtained in other parts of Europe. Let us place no reliance on the *geographical ignorance* of French Generals.

The chief merit of these volumes consists in the statistical accounts, which are curious, and exhibited with brevity. The author rates the population of France, exclusive of that of the island of Elbe and that of Piedmont, at 33,111,962, and that of the capital at 547,756. The consumption of provisions in Paris we shall subjoin as a note *. After a classification of the towns in France according to the scale of their population, the first class containing from 120,000 to 70,000 inhabitants, the

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'* Paris is supposed to consume annually 193,271 head of horned cattle: 553,365 hogs: 400,000 sheep: 36,500 dozen of pigeons, besides an immense quantity of fowls: 100,000 hundred weight of salt water fish, fresh and salted: 1,000,000 dozen of oysters, worth 300,000 francs (12,500l. sterling): the value of 1,002,000 francs (41,750l.) in fresh water fish: 76,000 crawfish: wine to the value of 42,000,000 francs (1,750,000l.): brandy to the value of 6,400,000 francs (270,000l.): vinegar to the value of 460,000 francs (20,000l.): cyder to the same amount; 206,788,224 pounds of bread; 107,000 quarters of oats, and 42,500 of barley.'

second

second from 66,000 to 50,000, the third from 49,000 to 30,000, the fourth from 29,000 to 20,000, and the fifth from 19,000 to 12,000, Mr. W. adds:

'We find that France possesses six towns of the first class, six of the second, fourteen of the third, twenty-three of the fourth, and forty of the fifth; eleven of which last include above 18,000 inhabitants each.'

A subsequent paragraph informs us that 'a sixth class might be made of places, which, however, from *their small importance, hardly deserve the name of towns*:' but the population of most of those that are enumerated in this class is superior to that of Southampton, where the author embarked, and which we cannot reckon among places that 'hardly deserve the name of towns.'

The state of the revenue in 1804 may be given in the author's own words:

'Respecting the revenue of this country, it is impossible to form an exact calculation, as the means of its exterior resources are unknown. In the last *budget*, the revenue was stated at seven hundred millions of francs*; of which we find above a hundred and twenty-three millions† under the articles "extraordinary means" and "extraordinary and exterior receipts." Many well informed persons with whom I have conversed on this subject, say that the revenue is much more considerable than it is thus stated to be; but from the First Consul's character, I am inclined to think that his account would rather be an exaggeration of the resources of the country.

'What are called here "direct and indirect contributions," arise from taxes on the lands, on doors and windows, and on patents; revenue arising from national domains, *hypotheques et enregistrement* (a per-centage paid to government on the transfer of lands,) customs, lotteries, stamps, salt-pits, and coinage. These amount to 551 millions‡; but from this sum are to be deducted 21,534,960 francs‖, which the different departments contributed towards the prosecution of the war. The rest, except the sum arising from the money which the civil officers are obliged to deposit in the hands of government as their security, is accounted for above; the total making up the seven hundred millions.

'The interest of the national debt, including annuities and pensions granted, amounts to the sum of 82,075,517 francs§; and the number of individuals who receive those provisions, is 306, 616. But in this calculation the debt belonging to Piedmont is not included, which amounts to 2,677,277 francs¶; besides 500,000 francs in annuities **, and one million for pensions ††.

'* Nearly 29,170,000l. sterling.' '† 5,125,000l.'
'‡ Nearly 22,960,000l.' '‖ 897,290l.' '§ 3,419,813l.
'¶ 111,553l.' '** 20,833l.' '†† 41,666l.'

The

'The revenues of the ancient monarchy of France amounted, according to the statement of M. Necker, to 475,294,027 *livres. The expences of the state, on the same authority, exceeded that sum by 56,149,973 livres † and consequently amounted to 531,444,000 livres ‡. The interest of the national debt he stated at 162,486,000 livres ‖. The state however was also burthened with the interest of sums borrowed by anticipation of the ensuing taxes, and these sums amounted to 76,892,000 §; and there were 29,560,000 livres ¶ of pensions, not included in the account of the national debt.

'According to a statement lately published by the government, it pays the sum of 87,403,766 francs ** annually for the interest of the national debt, for pensions, for the interest of the different securities, and for the sum allotted for the reduction of the debt; which amount, deducted from the seven hundred millions said to be the present revenue, leaves them a surplus of 612,596,234 francs ††.'

Under the head of Internal Commerce, (the External is nearly destroyed by *the tyrants of the ocean*,) we find a particular enumeration of the canals already finished in France, and of those which are projected and executing; together with a list of the articles furnished by agriculture and the mines for internal commerce:

'Agriculture furnishes articles for the internal commerce of France, to the amount of 1,820,000,000 francs; consisting of wine and brandy worth 350 millions of francs, oil 60 millions, about 700 millions of corn of different sorts, 400 millions in cattle of various descriptions, 60 millions in forage, 140 millions in wood and charcoal, 35 millions in wool, 25 millions in silk, and 50 millions in hemp and flax ‡‡. But this is not the whole of its internal consumption; as France draws a great quantity of wool, flax, and leather from other countries.'

'* About 19,800,000*l*.' '† About 2,340,000*l*.'
'‡ 22,143,500*l*.' '‖ 6,770,250*l*.' '§ 3,203,833*l*.'
'¶ About 1,232,000*l*.' '** About 3,642,000*l*.'
'†† Nearly 25,530,000*l*.'
'‡‡ Nearly as follows:

	L.
Wine and brandy	14,583,334
Oil	2,500,000
Corn	29,166,666
Cattle	16,666,666
Forage	2,500,000
Wood and charcoal	5,833,334
Wool	1,458,334
Silk	1,041,666
Hemp and flax	2,083,334
Total *L.*	75,833,334

'The produce of the mineral substances found in France is as follows:

Nature of the substances.	Produce in hundred-weights.	Produce in money.
		£ sterl.
Iron mines - - - -	2,400,000	1,875,000
Secondary manufactories of iron		416,667
Lead mines - - -	24,000	35,000
Copper-mines - - -	2,000	12,500
Secondary manufactories of copper		250,000
Mines of mercury - -	67,200	11,200
Mines of zinc - - -	60,000	9,750
Mines of antimony - -	1,500	1,250
Mines of manganese - -	1,200	750
Mines of salt - - -		125,000
Salt from the marshes -	5,000,000	541,667
Mineral acids - - -		125,000
Coal pits - - -	82,000,000	2,562,500
Peat, rocks, stones, earth, and sand		288,000
	Total	6,254,284

'If to the foregoing statement you add ten millions of francs *, at which the produce of the inland fisheries are valued, you will be enabled to form some idea of the amount of the several objects which form the different branches of the interior navigation and traffic of France.'

The nature and amount of the soil of France are given from Sonnini:

'In order to acquaint us with the nature of its productions, he divides the soil into six parts:

	Acres.
1. Ploughed lands, which he estimates at . . .	6643887480
2. Vineyards	486873128
3. Woodlands	1626943252
4. Rich pasture lands	660406784
5. Artificial pasture lands	749060768
6. Heath, uncultivated lands, rivers, lakes, marshes, &c.	2084585000
Total	12,251,756,412 Acres.

This series of letters commences in June 1802 and ends in August 1806, during which period Mr. Williams had visited various parts of France. Landing at Havre, he pro-

'*416,666l.'

ceeded

ceeded through Rouen to Paris; whence, after having visited the places in its vicinity which usually attract a stranger's notice, he made an excursion to Tours, and describes the fineness of the climate, the vintage, and the mode of living in the South Western Departments. When the English subjects in France were declared prisoners of war, he came back to Paris, went to Nancy on his parole, was indulged with a tour in the Vosges, obtained permission to return to his own country, in consequence of a letter written by Dr. Jenner to Bonaparte, revisited Paris, and thence travelled to Morlaix, in order to embark for Old England. It does not appear that the captivity of Mr. W. was in any respect severe; and we highly applaud his sentiments on the subject of *breaking parole:*

'There was a report that a number of English prisoners were to be transferred from Verdun to Nancy; but several (I am sorry to say it) having broken their parole, the order was recalled. Here I cannot refrain from censuring those gentlemen for the measure which they have thought proper to adopt in order to regain their native country. Whatever their opinions might be respecting the arbitrary conduct of the French government in making us prisoners, they had given their parole, and consequently could not violate it without entailing misery on their fellow-countrymen whom they left behind. This reflection will doubtless embitter the liberty which they have procured at the expence of those whose situation was sufficiently lamentable before.'

As the excursion to the Vosges has more novelty than any other part of the work, we shall indulge our readers with an extract from it:

'In consequence of the tacit permission of the General under whose orders we are, I was induced to take a little tour in the mountains of the Vosges; and returned very much delighted with my journey. Our party consisted of the family with whom I was residing in the country, and some of their Parisian friends; five in the whole. The first town which we visited was Epinal, most beautifully situated on the banks of the Moselle, and in the midst of mountains covered with immense fir-trees and oaks. It is one of the cleanest towns which I have seen in France, and in almost every street there are two streams of the clearest water that can be imagined. The Moselle is famous for the transparency of its water, and in summer offers some truly picturesque scenery; but in the winter it is subject to great inundations, and much mischief is often the consequence.

'Our next stage was to Plombières; a place celebrated for its hot springs, the virtue of which corresponds with that of our Bath waters. One of them boils an egg in a few minutes; but when the water is put over the fire, it is observed that it does not boil sooner than common water. Another singular property which it possesses is, that on touching a glass filled with it, one can hardly endure

the heat; but we drink the water without inconvenience. This town is the general resort of the fashionable females of Paris who are either ill, or who fancy themselves so in order to induce their credulous husbands to indulge them in a journey hither: which latter case is very common when *Madame* wishes to make an assignation with the object of her illicit amours, as it is never considered at all requisite that the husband should accompany her.

'Nothing can surpass the romantic scenery in the neighbourhood of Plomblières; particularly the valley of Ajol, about two leagues distant, which is a favourite excursion with visitors. Every thing here is remarkably cheap: board and lodging can be procured for four, five, or six francs* a day, according to the manner in which we wish to be accommodated. The town is famous for a spirit distilled from a small black cherry that grows wild hereabout, and called by the natives *kirsh wasser* or *kirken wasser* (cherry-water). People become very fond of it by habit, though it appears to me necessary to have one's throat *paved* in order to drink any quantity.

'After examining all the beauties of Plombières, we proceeded across a part of the Vosges to Remiremont. Every step in these enchanting mountains recalled to mind the happy days which I spent in South Wales. The comparison between my present situation and those short-lived moments of felicity, was not calculated to make me an agreeable companion: I therefore took my horse and left the carriages, that I might wander in the mountains; and indulge in a melancholy which, when the heart is oppressed, proves its greatest consolation. The result of my reflection was the following lines. As you are a good Frenchman, I shall not apologise for sending them without a translation; indeed if I were disposed to put them into English verse, I might possibly fail, from the length of time during which I have ceased to speak that language: you must therefore take them as they were written;

'LE CAPTIF.

'Par-tout on trouve en son chemin,
La peine attachée à la vie;
Mais on ne sent le vrai chagrin
Qu'en souffrant loin de sa patrie.

'Si quelquefois un doux sommeil
Dépeint la rive tant chérie,
Son ame est navrée au reveil,
De ne plus trouver sa patrie.

'Lorsqu'en invoquant l'avenir
Le Captif un moment s'oublie,
Sa chaine excite un souvenir—
Le souvenir de sa patrie.

'Si, par des êtres généreux,
Il sent sa douleur adoucie,

'* From 3s. 6d. to 5s.'

Son

Son cœur un instant est heureux ;
Mais il est loin de sa patrie.'

'Remiremont is a neat little town, containing between two and three thousand inhabitants. The soil of this district produces rye, oats, millet, buck-wheat, a great quantity of wood, and pasture: which last is to be found sometimes in the midst of the most barren lands, in consequence of the inhabitants having either brought the soil to the spot with immense labour; or conducted thither the rivulets in which the mountains abound, in order to fertilize their little property. By this means they are enabled to cut their grass three and sometimes four times in a season; and mow so close, that the whole country appears, after having undergone this *shaving*, like a garden.

'Next day we proceeded to the house of a friend, where we staid some days, after passing through a wild mountainous country which is called Switzerland in miniature. We dined in our way on the borders of the lake of Gerard-mer, the surrounding scenery of which is very beautiful. After staying some time with this gentleman, who entertained us with all that hospitality which renders a country-house so delightful, we returned through Bruyeres and Remberviller to the place whence we started, having made a most delightful tour of about ten days.

'Before I quit this subject, I must inform you that these mountains contain immense riches; and were they explored properly, would prove a vast source of wealth to the country. They include mines of iron, lead, silver, and copper: some of which are worked; but not upon a grand scale, for want of capital. There are quarries of granite and marble of various descriptions; and a great quantity of hot springs, the principal of which are at Plombières and Bains. The manufactures consist of iron, tin, glass, pottery, paper, deal boxes, wooden shoes, pails, &c. lace, cotton, linen, woollen cloths, and tanning.

'The Vosges contain a number of active but very poor inhabitants. Government would find a great advantage in giving them more encouragement, from the increase of the variety of articles which might be produced from the contents of these truly interesting mountains.'

We perceive throughout this work the patriotic views of Mr. W., and his ardent wish to guard us against *dupery*, as well as to animate us to suitable exertion in the present momentous contest. His remarks on the conduct of the Clergy who have returned to France ought not to pass unobserved:

'Among the clergy that have returned to France after passing their emigration in England, I have found many in the inferior class who speak with gratitude of the generosity of our nation toward them: I have also met some in the *higher stages* of ecclesiastical preferment, who have in *conversation* used equally grateful terms; but in their charges to their flocks have vilely depreciated that government which had for years preserved them from starving. I have heard the same charges delivered by them from the pulpit, where

one would have imagined that gratitude for benefits received would have formed a part of their doctrine. And here I cannot refrain from stating how completely we are the jest of the whole continent, for being betrayed by men on whom we are *still* lavishing immense sums of money, and for *harbouring in the bosom of our own country those who are sending intelligence of importance to our enemies.*'

This work, which is gratefully dedicated to Dr. Jenner, is occasionally varied by the author's poetical talents, and contains on the whole, considering its size, no small portion of information.

Mo.y.

ART. III. *A Reply to a Monthly Reviewer*, in which is inserted Euler's Demonstration of the Binomial Theorem. By Abram Robertson, D.D. F R.S, Savilian Professor of Geometry 8vo. 1s. 6d. Oxford, Cooke, &c.; London, Payne and M'Inlay, &c. 1808.

IN our Number for February 1807, we reviewed a Demonstration of the Binomial Theorem inserted by Professor Robertson in the Transactions of the Royal Society for 1806, part 2d; and we said that the demonstration was *not new*, since it was the same with that of Euler, in *Novi Comm. Petrop.* 1774. Again, in our Review for September 1807, we took notice of a paper from the same author, on the Precession of the Equinoxes, inserted in the Transactions for 1807, Part I., and we remarked that the chief part of the Paper was taken from Thomas Simpson's Miscellaneous Tracts, 1757.

As it might have been expected, Mr. (now Dr.) Robertson was dissatisfied with our strictures; and with almost more than the usual irascibility of an author, he has published a Reply, in which he calls us by many hard names, says that our criticism is weak and ignorant, and asserts that his Demonstration of the Binomial Theorem is not like that of Euler, and that he did not borrow from Thomas Simpson. Now in the fate of our remarks there is something singular. Dr. R. contends that they are imbecile and insignificant, and yet he deems it necessary to make a continued effort to crush them during forty pages:—he perused them, he says, with *perfect composure*, yet never did a reply exhibit plainer symptoms of irritation;—and he is determined to prove them to be unjust, yet, by a most singular act of exculpation, he furnishes the very matter which establishes their justness beyond a doubt.

This is no party representation, no smartness of retort common and allowable in argumentation, and said in the extravagant spirit and language of controversy, but the statement of a plain fact. We observed that the Professor's demonstration was

similar to that of Euler:—to rebut this charge, he prints parts of his own and of Euler's proof; and what do these shew?—that the proofs are dissimilar?—or that the resemblance is slight and imperfect? no such thing; they incontrovertibly establish the similarity.—It will be difficult to find a like act of infatuation: an instance of candour so ludicrous in its excess, or a conduct so unavailingly bold.

We also shall now proceed to give the essential parts of Euler's and of Dr. R.'s proof; and we shall beg leave, for the use of our readers and of Dr. R., to explain Euler's symbols, according to the meaning which he himself affixes to them. This being done, we are satisfied that every person who is in the least imbued with Mathematical Science will recognize the similarity, or rather the identity, of the two demonstrations.

(4) In page 107, Euler, after having reduced $(a+b)^n$ to the form $(1+x)^n$, says that

"When n is an integer positive number, $(1+x)^n$ is known to be equal to the series

$$1+\frac{n}{1}.x+\frac{n}{1}.\frac{n-1}{2}.x^2+\&c.$$

but if n be not an integer positive number, we may regard the value of the series as unknown, and use for it the sign $[n]$; so that, generally, we may put

$$[n]=1+nx+n.\frac{n-1}{2}x^2+\&c.$$

of which we know only at present that, in the case in which n is an integer positive number, $[n]=(1+x)^n$: but in other cases the values that belong to this sign $[n]$ may be investigated by the method which follows: whence it will appear that generally $[n]=(1+x)^n$, whatever numbers are put for the exponent n.

"(5) To conduct this investigation, let us multiply two series of this kind, or two like signs $[n]$ and $[m]$ together, that we may obtain a series equal to the product $[m]\,[n]$, which it is evident will be expressed by a form of this kind, $1+Ax+Bx^2+\&c.$; and that it may appear in what manner the coefficients are to be determined by m and n, let us begin the multiplication

$$[m]=1+\frac{m}{1}.x+\frac{m}{1}.\frac{m-1}{2}x^2+\&c.$$

$$[n]=1+\frac{n}{1}.x+\frac{n}{1}.\frac{n-1}{2}x^2+\&c.$$

$$[m].[n]=1+(m+n)x+\left(m.\frac{m-1}{2}+mn+\frac{n.n-1}{2}\right)x^2+\&c.$$

"If now we compare this product with the assumed form $1+Ax+Bx^2.+\&c.$ it appears that

$$A=m+n,\ B=\frac{m^2-m}{2}+mn+\frac{n^2-n}{2}=\frac{m+n}{1}.\frac{m+n-1}{2}.$$

" (6) In the same manner as we have been enabled to determine the first two coefficients A and B, by m and n, we may determine, if the multiplication be continued, the coefficients C and D &c. by the same letters m and n, although the calculation would soon become troublesome and operose. In the mean time, we may hence safely conclude that all the coefficients A, B, C, &c. ought to be formed after a certain determinate manner by the two letters m and n, though we are ignorant of the law or principle of their formation: but here it behoves us principally to observe, that this law of formation does not depend on the nature of the letters m and n, but will be the same whether m and n denote whole numbers, or any other letters whatsoever. Let this reasoning, somewhat refined, be well noted, since on it the whole force of our demonstration depends.

" (7) Hence an easy method is opened to us, of finding the true values of all the coefficients A, B, C, &c. while we regard the letters m and n as integers, since the same determinations arise as if they denoted any other numbers whatsoever: but the letters m and n being considered whole numbers, we shall certainly have $[m] = (1+x)^m$ and $[n] = (1+x)^n$, whence the product of these formulæ will be $[m] \cdot [n] = (1+x)^{m+n}$: but this power is evolved into a series

$$1 + \frac{m+n}{1}x + \frac{m+n}{1} \cdot \frac{m+n-1}{2}x^2 + \text{ &c.}$$

" Now, then, if we consider m and n to be general, this series ought to be denoted by the sign $[m+n]$; whence we obtain this remarkable property, that $[m] \cdot [n] = [m+n]$, whatever numbers are substituted for those letters *.

" (8) Since, then, two forms $[m]$ and $[n]$ of this kind, multiplied into each other, produce a simple form of the same nature, so also, if several like forms be multiplied into each other, they may be reduced into a simple form; for we have the following reductions:

$$[m] \cdot [n] = [m+n]$$
$$[m]\ [n] \cdot [p] = [m+n+p]$$
$$[m] \cdot [n] \cdot [p] \cdot [q] = [m+n+p+q] \text{ &c.}$$

Hence, if all the numbers m, n, p, &c. are taken equal to one of them, m, for instance, we shall have the followiug reductions:

$$[m]^2 = [2m],\ [m]^3 = [3m],\ [m]^4 = [4m] \text{ &c.}$$

and generally $[m]^a = [am]$.

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* It is to be recollected that $[m]$ stands for $1 + mx + m.\frac{m-1}{2}x^2$ &c. &c. but $[m]$, Euler says, $= (1+x)^m$ (m an integer): in other words, $(1+x)^m$ evolved is represented by the above series, and $(1+x)^n$ (n an integer) is represented by a like series, $\therefore$ $(1+mx+\text{&c.})$ $(1+nx+\text{&c.})$, or $[m] \cdot [n] = (1+x)^m (1+x)^n = (1+x)^{m+n}$ (m and n integers) $(1+x)^{m+n} = 1 + \overline{m+n}\,x + \text{&c.}$: but, since the law of the formation of the coefficients has been shewn to be the same whatever m and n are, $\therefore$ $[m] \cdot [n] = 1 + \overline{m+n}\,x$ &c. whatever m and n are, and therefore $= [m+n]$. *Rev.*

" (9) These

" (9) These things being premised, let i denote any integer positive number, and let us first put $2m = i$, so that $m = \frac{i}{2}$, and the first of the last forms gives $\left[\frac{i}{2}\right]^2 = [i]$: but, because i is an integer number, $[i]$ will $= (1+x)^i$, and so, $\left[\frac{i}{2}\right]^2 = (1+x)^i$: whence, by extracting the root, $\left[\frac{i}{2}\right] = (1+x)^{\frac{i}{2}}$; and thus much therefore we have obtained, that the Newtonian theorem is true also in those cases in which the exponent n is a fraction of this form $\frac{i}{2}$.

" (10) In like manner, if we put $3m = i$, so that $m = \frac{i}{3}$, the second of the preceding forms gives $\left[\frac{i}{3}\right]^3 = [i] = (1+x)^i$; hence by extracting the root we obtain $\frac{i}{3} = (1+x)^{\frac{i}{3}}$; and thus our theorem is also true if the exponent n shall be a fraction of the form $\frac{i}{3}$. Generally, also, it is clear that $\left[\frac{i}{a}\right] = (1+x)^{\frac{i}{a}}$: so that it is now demonstrated that our theorem is true if for the exponent n any fraction, as $\frac{i}{a}$, be taken, whence its truth is established for all positive numbers that can be substituted for the exponent n.

" (11) It only remains, then, to establish its truth in those cases in which the exponent n is a negative number. For this purpose, let us call to our aid the reduction first found; that is, $[m] \cdot [n] = [m+n]$, where m denotes a positive number whether it be whole or broken: so that, as it has been shewn, $[m] = (1+x)^m$. Put now $n = -m$, and $m + n = o$, and therefore $[o] = (1+x)^o = 1$; which being substituted, the preceding formula gives $(1+x)^m \cdot [-m] = 1$, whence we get $[-m] = \frac{1}{(1+x)^m} = (1+x)^{-m}$; and thus also the Newtonian theorem is shewn to be true, when the exponent n is a negative number."

Such is Euler's demonstration: that which follows was given by Dr. R. in the Philosophical Transactions for 1806, Part 2.

" (15) By the general principles of involution $\overline{a+b}|^n = a^n \times \overline{1+\frac{b}{a}}|^n = a^n \times \overline{1+x}|^n$, by putting $x = \frac{b}{a}$. By article 13, $\overline{1+x}|^n = 1 + nx + n \cdot \frac{n-1}{2} x^2 + n \cdot \frac{n-1}{2} \cdot \frac{n-2}{3} x^3 + n \cdot \frac{n-1}{2} \cdot \frac{n-2}{3} \cdot \frac{n-3}{4} x^4 +$ &c.

and

and by the same article $\overline{1+x}|^m = 1 + mx + m \cdot \frac{m-1}{2} x^2 + m \cdot \frac{m-1}{2} \cdot \frac{m-2}{3} x^3 + m \cdot \frac{m-1}{2} \cdot \frac{m-2}{3} \cdot \frac{m-3}{4} x^4 +$ &c. But by the general principles of involution, and article 13, $\overline{1+x}|^n \times \overline{1+x}|^m = \overline{1+x}|^{n+m} = 1 + \overline{n+m}\,x + \overline{n+m} \cdot \frac{n+m-1}{2} x^2 + \overline{n+m} \cdot \frac{n+m-1}{2} \cdot \frac{n+m-2}{3} x^3 + \overline{n+m} \cdot \frac{n+m-1}{2} \cdot \frac{n+m-2}{3} \cdot \frac{n+m-3}{4} x^4 +$ &c. when n and m are whole numbers

'Hence it is evident that if the series equal to $\overline{1+x}|^n$ be multiplied by the series equal to $\overline{1+x}|^m$, the product must be equal to the series which is equal to $\overline{+x}|^{n+m}$. Now the two first mentioned series being multiplied into one another, and the parts being arranged according to the powers of x, the several products will stand as in the following representation.

$\overline{1+x}|^n = 1 + nx + n \cdot \frac{n-1}{2} x^2 + n \cdot \frac{n-1}{2} \cdot \frac{n-2}{3} x^3 + n \cdot \frac{n-1}{2} \cdot \frac{n-2}{3} \cdot \frac{n-3}{4} x^4$ + &c.

$\overline{1+x}|^m = 1 + mx + m \cdot \frac{m-1}{2} x^2 + m \cdot \frac{m-1}{2} \cdot \frac{m-2}{3} x^3 + m \cdot \frac{m-1}{2} \cdot \frac{m-2}{3} \cdot \frac{m-3}{4} x^4$ + &c.

$1 + nx + n \cdot \frac{n-1}{2} x^2 + n \cdot \frac{n-1}{2} \cdot \frac{n-2}{3} x^3 + n \cdot \frac{n-1}{2} \cdot \frac{n-2}{3} \cdot \frac{n-3}{4} x^4 +$ &c.

$mx + m \cdot nx^2 + m \cdot n \cdot \frac{n-1}{2} x^3 + m \cdot n \cdot \frac{n-1}{2} \cdot \frac{n-1}{3} x^4 +$ &c.

$m \cdot \frac{m-1}{2} x^2 + m \cdot \frac{m-1}{2} \cdot nx^3 + m \cdot \frac{m-1}{2} \cdot n \cdot \frac{n-1}{2} x^4 +$ &c.

$m \cdot \frac{m-1}{2} \cdot \frac{m-2}{3} x^3 + m \cdot \frac{m-1}{2} \cdot \frac{m-2}{3} \cdot nx^4 +$ &c.

'For the sake of reference hereafter, let this be called multiplication A.

'Now with respect to the coefficients prefixed to the several powers of x, in the foregoing multiplication, two observations are to be made, by means of which the demonstration of the theorem may be extended to fractional exponents.

'In the first place, supposing n and m to be whole numbers, the sum of the coefficients prefixed to any individual power of x, in multiplication A, must be equal to the coefficient prefixed to the same power of x in the binomial series $1 + \overline{n+m}\,x + \overline{n+m} \cdot \frac{n+m-1}{2} x^2 + \overline{n+m} \cdot \frac{n+m-1}{2} \cdot \frac{n+m-2}{3} x^3 + \overline{n+m} \cdot \frac{n+m-1}{2} \cdot \frac{n+m-2}{3} \cdot \frac{n+m-3}{4} x^4$ + &c. The certainty of this circumstance rests partly on the 13th article, and partly on a plain axiom, *viz.* that equals being multiplied by equals the products are equal.

'In

'In the second place it is to be observed, that the whole coefficient of any power of x in the products of multiplication A, may be reduced to the regular binomial form, established in the 13th article. Thus $n \cdot \frac{n-1}{2} + mn + m \cdot \frac{m-1}{2}$, the whole coefficient of x^2 by actual multiplication becomes $\frac{n^2+m^2+2mn-n-m}{2} = \overline{n+m} \cdot \frac{n+m-1}{2}$.

Also $n \cdot \frac{n-1}{2} \cdot \frac{n-2}{3} + mn \cdot \frac{n-1}{2} + m \cdot \frac{m-1}{2} \cdot n + m \cdot \frac{m-1}{2} \cdot \frac{m-2}{3}$, the whole coefficient of x^3, by actual multiplication becomes $\frac{n^3+m^3-3n^2-3m^2+3n^2m}{6} + \frac{3m^2n-6mn+2n+2m}{6} = \overline{n+m} \cdot \frac{n+m-1}{2} \cdot \frac{n+m-2}{3}$. And from the preceding observation it is evident, that we may, in the same manner, reduce the whole coefficient of any other power of x, in the products of multiplication A to the regular binomial form.

'(16) But in proceeding, as above, to change the form of the coefficients prefixed to any power of x, in multiplication A, into the regular binomial form, we are not under the necessity of supposing n and m to be whole numbers. The actual multiplications will end in the same powers of n and m, the same combinations of them, and the same numerals, whether we consider n and m as whole numbers, or as fractions.

'We are therefore at liberty to suppose n and m to be any two fractions whatever, in the two series multiplied into one another in multiplication A, and the same two fractions will take the place of n and m respectively in the regular binomial series $1 + \overline{n+m}\,x + \overline{n+m} \cdot \frac{n+m-1}{2} x^2 + \overline{n+m} \cdot \frac{n+m-1}{2} \cdot \frac{n+m-2}{3} x^3 + \overline{n+m} \cdot \frac{n+m-1}{2} \cdot \frac{n+m-2}{3} \cdot \frac{n+m-3}{4} x^4 +$ &c. which expresses the product of the two series into one another.

'(17) If therefore r be any positive whole number, we can raise the binomial series $1 + \frac{1}{r} x + \frac{1}{r} \cdot \frac{\frac{1}{r}-1}{2} x^2 + \frac{1}{r} \cdot \frac{\frac{1}{r}-1}{2} \cdot \frac{\frac{1}{r}-2}{3} x^3 + \frac{1}{r} \cdot \frac{\frac{1}{r}-1}{2} \cdot \frac{\frac{1}{r}-2}{3} \cdot \frac{\frac{1}{r}-3}{4} x^4 +$ &c. to any proposed power by successive multiplications; or we can express any power of it by supposing the multiplications actually to have been gone through. Thus, calling the last mentioned series the root, if it be multiplied by itself, and if the coefficients in the product be expressed in the regular binomial form, its square will be $1 + \frac{2}{r} x + \frac{2}{r} \cdot \frac{\frac{2}{r}-1}{2} x^2 + \frac{2}{r} \cdot \frac{\frac{2}{r}-1}{2} \cdot \frac{\frac{2}{r}-2}{3} x^3 + \frac{2}{r} \cdot \frac{\frac{2}{r}-1}{2} \cdot \frac{\frac{2}{r}-2}{3} \cdot \frac{\frac{2}{r}-3}{4} x^4 +$ &c. Again, if this series be multiplied by the root, and

and the coefficients in the product be expressed in the regular binomial form, the cube of the root will be $1+\frac{3}{r}x+\frac{3}{r}\cdot\frac{\frac{3}{r}-1}{2}x^2+\frac{3}{r}\cdot\frac{\frac{3}{r}-1}{2}\cdot\frac{\frac{3}{r}-2}{3}x^3+\frac{3}{r}\cdot\frac{\frac{3}{r}-1}{2}\cdot\frac{\frac{3}{r}-2}{3}\cdot\frac{\frac{3}{r}-3}{4}x^4+$ &c. Proceeding thus, by multiplying the last found power by the root, in order to find the next higher power, the nth power of $1+\frac{1}{r}x+\frac{1}{r}\cdot\frac{\frac{1}{r}-1}{2}x^2+\frac{1}{r}\cdot\frac{\frac{1}{r}-1}{2}\cdot\frac{\frac{1}{r}-2}{3}x^3+\frac{1}{r}\cdot\frac{\frac{1}{r}-1}{2}\cdot\frac{\frac{1}{r}-2}{3}\cdot\frac{\frac{1}{r}-3}{4}x^4+$ &c. is $1+\frac{n}{r}x+\frac{n}{r}\cdot\frac{\frac{n}{r}-1}{2}x^2+\frac{n}{r}\cdot\frac{\frac{n}{r}-1}{2}\cdot\frac{\frac{n}{r}-2}{3}x^3+\frac{n}{r}\cdot\frac{\frac{n}{r}-1}{2}\cdot\frac{\frac{n}{r}-2}{3}\cdot\frac{\frac{n}{r}-3}{4}x^4+$ &c.

'(18) If in the series, which concludes the last article, n be equal to r, the whole series becomes equal to $1+x$. For in this case $\frac{n}{r}=1$ and therefore $\frac{\frac{n}{r}-1}{2}=0$, and consequently every term in the series, after the second, becomes equal to 0, or vanishes.

'Hence it is evident that the rth root of $1+x$, or, which is the same thing, that $\overline{1+x}|^{\frac{1}{r}}=1+\frac{1}{r}x+\frac{1}{r}\cdot\frac{\frac{1}{r}-1}{2}x^2+\frac{1}{r}\cdot\frac{\frac{1}{r}-1}{2}\cdot\frac{\frac{1}{r}-2}{3}x^3+\frac{1}{r}\cdot\frac{\frac{1}{r}-1}{2}\cdot\frac{\frac{1}{r}-2}{3}\cdot\frac{\frac{1}{r}-3}{4}x^4+$ &c. for this series being raised to the rth power becomes equal to $1+x$.

'As by the general principles of involution the nth power of $\overline{1+x}|^{\frac{1}{r}}$ is $\overline{1+x}|^{\frac{n}{r}}$, it therefore follows, from the last obsevration and the preceding article, that $\overline{1+x}|^{\frac{n}{r}}=1+\frac{n}{r}x+\frac{n}{r}\cdot\frac{\frac{n}{r}-1}{2}x^2+\frac{n}{r}\cdot\frac{\frac{n}{r}-1}{2}\cdot\frac{\frac{n}{r}-2}{3}x^3+\frac{n}{r}\cdot\frac{\frac{n}{r}-1}{2}\cdot\frac{\frac{n}{r}-2}{3}\cdot\frac{\frac{n}{r}-3}{4}x^4+$ &c.'—

(20) It

'(20) It is easily proved, by means of the 15th and 16th articles, that

$$\overline{1+x|}^{m} \; 1+mx+m.\frac{m-1}{2}x^2+m.\frac{m-1}{2}.\frac{m-2}{3}x^3+m.\frac{m-1}{2}.\frac{m-2}{3}.\frac{m-3}{4}x^4+$$

&c.

or

$$\overline{1+x|}^{n} \; 1+nx+n.\frac{n-1}{2}x^2+n.\frac{n-1}{2}.\frac{n-2}{3}x^3+n.\frac{n-1}{2}.\frac{n-2}{3}.\frac{n-3}{4}x^4+\text{ &c.}$$

is equal to the series $1+\overline{m-n}x+\overline{m-n}.\frac{m-n-1}{2}x^2+\overline{m-n}.\frac{m-n-1}{2}.\frac{m-n-2}{3}x^3+\overline{m-n}.\frac{m-n-1}{2}.\frac{m-n-2}{3}.\frac{m-n-3}{4}x^4+$ &c. whether m and n be whole numbers or fractions. For v being equal to $m-n$, this last series becomes $1-+vx+v.\frac{v-1}{2}x^2+v.\frac{v-1}{2}.\frac{v-2}{3}x^3+v.\frac{v-1}{2}.\frac{v-2}{3}.\frac{v-3}{4}x^4$ &c.; and this series being multiplied by $1+nx+n.\frac{n-1}{2}x^2+n.\frac{n-1}{2}.\frac{n-2}{3}x^3+n.\frac{n-1}{2}.\frac{n-2}{3}.\frac{n-3}{4}x^4+$ &c. the series expressing their product, by the 15th and 16th articles, is $1+\overline{v+n}x+\overline{v+n}.\frac{v+n-1}{2}x^2+\overline{v+n}.\frac{v+n-1}{2}.\frac{v+n-1}{3}x^3+\overline{v+n}.\frac{v+n-1}{2}.\frac{v+n-2}{3}.\frac{v+n-3}{4}x^4+$ &c. But as v is equal to $m-n$, this last series is equal to $1+mx+m.\frac{m-1}{2}x^2+m.\frac{m-1}{2}.\frac{m-2}{3}x^3+m.\frac{m-1}{2}.\frac{m-2}{3}.\frac{m-3}{4}x^4+$ &c. Hence it is evident that $\frac{\overline{1+x|}^{m}}{\overline{1+x|}^{n}}$ is equal to $1+\overline{m-n}x+\overline{m-n}.\frac{m-n-1}{2}x^2+\overline{m-n}.\frac{m-n-1}{2}.\frac{m-n-2}{3}x^3+\overline{m-n}.\frac{m-n-1}{2}.\frac{m-n-2}{3}.\frac{m-n-3}{4}x^4+$ &c.; and as this equation holds in every possible value of m, and as, by the general principles of involution, $\overline{1+x|}^{0}$ is equal to 1, when m is equal to o then $\frac{1}{\overline{1+x|}^{n}}$, or $\overline{1+x|}^{-n}=1-nx-n.\frac{-n-1}{2}x^2-n.\frac{-n-1}{2}.\frac{-n-2}{3}x^3-n.\frac{-n-1}{2}.\frac{-n-2}{3}.\frac{-n-3}{4}x^4-$ &c.'

We consider it as almost an affront to point out, to any person of moderate mathematical attainments, the similarity, or rather the sameness, of these two proofs. Euler, Art. 5., multiplies the series $1+nx+$ &c. by the series $1+mx+$ &c; and he makes the same remark in Art. 6. with regard to the coefficients of the product that is made by Dr. R. in his 16th Article. Again; in Art. 7. Euler states that, when m and n are whole numbers, $[m]=(1+x)^m$ and $[n]=(1+x)^n$; or, according to his own explanation, that the real expanded form

for $(1+x)^m$ is $1+mx+m.\frac{m-1}{2}x^2+$ &c.; and for $(1+x)^n$, $1+nx+n.\frac{n-1}{2}x^2+$ &c.; and also that $(1+x)^n(1+x)^m=(1+x)^{m+n}$: but m and n being whole numbers, $(m+n)$ is a whole number, and therefore $(1+x)^{m+n}=1+(m+n)x+$ &c. Consequently $(1+mx+$ &c.$)(1+nx+$ &c.$)=1+(m+n)x+$ &c. when m and n are whole numbers; and the form of the product is always the same, (from his remark in Art. 6) whatever m and n are, which in his notation he thus expresses;

$$[m].[n]=[m+n];$$

and this is precisely what Dr. R. has done in Art. 15 and 16.

In the next Article, (8), Euler shews that $[m]^a=[am]$; that is, if the series $1+mx+m.\frac{m-1}{2}x^2+$ &c. be multiplied a times into itself, the resulting series is that which is obtained by substituting am for m in the series $1+mx+$ &c.; and therefore if $2m$ be put $=i$, the series resulting from the multiplication of $1+\frac{i}{2}x+\frac{i}{2}.\left(\frac{i}{2}-1\right)x^2+$ &c. into itself is what results by putting $2\frac{i}{2}$ or i for $\frac{i}{2}$ in the above form: which form, therefore, is $1+ix+i.\frac{i-1}{2}x^2+$ &c.: but i being a whole number, this is the known developed series for $(1+x)^i$; consoquently, since $1+\frac{i}{2}x+$ &c. multiplied into itself $=(1+x)^i$, therefore $1+\frac{i}{2}x+$ &c. $=(1+x)^{\frac{i}{2}}$, which Euler thus expresses: $\left[\frac{i}{2}\right]=(1+x)^{\frac{i}{2}}$.

In like manner, if $3m$ be put $=i$, the series $1+\frac{i}{3}x+$ &c. multiplied 3 times into itself, or the cube of the series, will be $(1+i.x+$ &c.$)$; and if generally $am=i$, then the series $1+\frac{i}{a}x+\frac{i}{2a}.\left(\frac{i}{a}-1\right)x^2+$ &c. multiplied a times into itself, or its ath power, is the series that results when $a\frac{i}{a}$ or i is put for $\frac{i}{a}$; or is the series $1+ix+\frac{i.(i-1)}{2}x^2+$ &c.: which, since i is a whole number, is equal to $(1+x)^i$. Therefore, since the ath power of $1+\frac{i}{a}x+$ &c. is $(1+x)^{\frac{i}{a}}$,

we

we have $1+\frac{i}{a}x+\frac{i}{2.a}\left(\frac{i}{a}.-1\right)x^2+$ &c. $=(1+x)^{\frac{i}{a}}$.

If we look to Art. 17. of Dr. R. we shall find a like process conducted on exactly the same principle: $1+\frac{1}{r}.x+\frac{1}{2r}\left(\frac{1}{r}.-1\right).x+$ &c. multiplied twice, thrice, n times into itself, produces a series which results from the above by putting for $\frac{1}{r}$, $\frac{1}{r}+\frac{1}{r}$, or $\frac{2}{r}$, $\left(\frac{2}{r}+\frac{1}{r}\right)$ or $\frac{3}{r}$, or generally $\frac{n}{r}$: if $n=r$, then $1+\frac{1}{r}x+\frac{1}{2.r}\left(\frac{1}{r}-1\right)x^2+$ &c. multiplied r times $=1+x$, or $1+\frac{1}{r}x+$ &c. $=(1+x)^{\frac{1}{r}}$.

The only difference, that can be pointed out between these two parts, is that Professor R. puts $n=r$, whereas Euler in fact puts $n=mr$. If in Dr. R.'s proof we put $n=mr$, then $1+\frac{m}{n}x+\frac{m}{2.n}\left(\frac{m}{n}-1\right)x^2+$ &c. multiplied n times into itself, $=1+mx+$ &c. $=(1+x)^m$; or $1+\frac{m}{n}x+$ &c. $=(1+x)^{\frac{m}{n}}$, which is the last part of Dr. R.'s 18th article; and which, it is clear from what we have just shewn, he might have had without going through that part in which m is put $=1$, or in which the series $1+mx+$ &c. is reduced to $1+x$: but the insertion of one unnecessary step is not the sole objection which we have to make against Dr. R.'s mathematics *.

The sameness of principle and process is preserved also in the last parts, in which the theorem is to be proved when the index is negative: but, as we may possibly tire our readers by stripping off the mysterious symbols which concealed the likeness of Euler's proof from Dr. R. we shall vary the proceeding, and clothe the latter in the habiliments of the former.

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* If in Euler's proof we put $i=1$, we have $1+\frac{1}{a}x+$ &c. $=(1+x)^{\frac{1}{a}}$, and this agrees exactly with Dr. R.: but then in order to obtain the series for $(1+x)^{\frac{i}{a}}$ we must make another step: though whether we do or do not introduce an additional step, we see not the slightest difference of principle and method.

Dr.

Dr. Robertson's proof.

$$\frac{[m]}{[n]} = [m-n]$$

for $[m] = [n]\ [m-n]$

Let $m=o$, then $[o]=(1+x)^o=$

$1 \therefore \frac{1}{[n]} = [-n]$

but $[n] = (1+x)^n$

$\therefore \frac{1}{(1+x)^n}$ or $(1+x)^{-n} = [-n]$

$= 1 - nx - n.\frac{-n-1}{2}x^2 + \&c.$

Euler's proof.

$[m+n] = [m]\ [n]$

Let $m+n=o$, then $[o]=(1+x)^o$

$= 1 \therefore 1 = [m]\ [-n]$

but $[m] = (1+x)^m$

$\therefore \frac{1}{(1+x)^m}$ or $(1+x)^{-m} =$

$[-m]$ or $(1+x)^{-m} = 1 - mx$

—&c.

In like manner, all the preceding parts of Dr. R.'s proof may be translated, by any one who is moderately versed in mathematics, into Euler's language; and such a translation (made in the strictest manner) will incontestibly manifest the sameness of the two proofs, the sameness of their principles, the same combinations, and nearly in the same order*. If our readers, now, will for a moment refer to our number for February 1807, p. 164 they will (we conceive) acknowlege that we then exerted our powers of censure with remarkable lenity and moderation, and will agree that in an evil hour has the author challenged us to make good the charge of similarity in the two demonstrations.—Professor R. says that we *torture* his formulæ; and the original purpose of torture has been attained: they confess the truth. There are undoubtedly degrees of similarity: but we believe that it will be difficult to find a similarity nearer to identity, than that which the present instance affords: yet Dr. R., with this similarity pointed out to him, and reference made to the proof, denies the one and prints the other!

The resemblance of the demonstrations is so much a matter of fact, and so little dependent on opinion, that we are absolved from the irritation that usually attends questions which are doubtful and debateable: indeed, that Dr. R. should have wasted his time, his money, and his temper in proving himself wrong, furnishes a fit occasion for pity rather than for anger. If, enlightened by our explanation of Euler's symbols, he shall at length recognise the sameness of the

* Euler's proof was inserted in the *Novi Comm. Petrop.* tom. xix: but it has been given, with acknowlegement, by Lacroix, in his *Complément des Elémens d'Algèbre*, page 133: which work was published in 1800.

proofs,

proofs, he may find some slight excuse for his intemperate and precipitate reply, by pleading that he did not understand Euler's notation. It is very possible that it did perplex him: but otherwise, how will our preceding statements be answered? By his random volley of scrap quotations? By his little Greek and little Latin? By vague charges of ignorance and malignity? Or by coarse terms that disgrace only the person who uses them?

Dr. R. complains that we so deformed and mutilated his proof, that it was only by the occasional *mention of his name*, that he found it to be *his paper* that was criticized!—What were the mighty and momentous mutilations which astonished and bewildered a Savilian professor of geometry? Instead of an x we put a v; instead of n, we put m'; instead of A, B, C, we put A, A', A''; and since this species of change and of mutilation produced such confusion and perplexity in his mind, we need not wonder that he no longer recognizes Euler's proof when it appears under his own symbols.—Dr. R. endeavours to make us contradict ourselves, because in our Number for February we disavowed a wish to found a charge of plagiarism, whereas in that for September we do insinuate such a charge. Be it so; during the interval between the writing of the two critiques, our sentiments were changed; and in that interval, had nothing happened to induce a change? Had we not seen the pages of Thomas Simpson transplanted into the volumes of the Transactions?—and if we did not contest the possibility of one marvellous coincidence, were we bound to acquiesce in the possibility of two?

Notwithstanding the fulminations of the Professor, we still venture to think, as we thought in our original criticism, that both Euler's and his own demonstration rest essentially on the principle of the composition of the coefficients of the series which is the product of two series. Euler remarks, "*Hoc ratiocinium non vulgare probe notetur, quoniam ei tota vis nostræ demonstrationis innititur,*" but Dr. R. rather boldly than wisely says that every *school-boy* understands and could point out the principle. For our parts, we would rather be *schooled* by Euler than *profess* with Dr. R.—The two proofs of the binomial, it has been shewn, almost to excess, are the same; if Dr. Robertson, when he devised that which he has suggested, had never seen the substance of that of Euler, the coincidence must be reckoned very marvellous; and it is a little unfortunate for the Doctor's mathematical fame, that he should have been born so many years after Euler:—both hit on a curious demonstration, but Euler happened to publish first.

Here then we shall close our second criticism on this subject; which, like the first, Dr. R. may assert to be a bungling and gross misrepresentation from beginning to end: but which may meet with a different judgment from those who can distinguish refutation from plain downright railing.

We now come to the Precession of the Equinoxes; on which Dr. Robertson has pronounced a great part of our criticism to be 'nonsense', and the remainder 'malice'. Concerning this paper, we said that the greatest part of it was taken from Thomas Simpson; and against this remark the Professor contends that he could have had some of the matter elsewhere. On this point, better than on any other, both the author and the critic agree. According to us, the paper was not original, and according to Dr. R., the substance of it was a kind of common property. It came from Thomas Simpson; or, if not, from Lalande, who had it from Simpson; or one part of it, though contained in Simpson, might have been derived from Newton or Frisi. So that, according to our first statement, and to the confession of the author himself, it has no claim to originality, unless such claim be founded on the articles relating to the composition of angular velocities: now the theory of that composition has been known to mathematicians for years; and nothing, consequently, is peculiar to Dr. R., besides the very aukward and obscure manner of stating it.

We pointed out, by particular reference, eleven or twelve articles taken from Thomas Simpson, and among these the 11th article: but of the whole of this charge Dr. R. endeavours to get rid, by arguing that the 11th article, which is in Simpson, might have been obtained from Frisi, Silvabelle, &c.; whence he contends that we were wrong in saying that he borrowed from Simpson, and that we are malicious and every thing that is bad. The best comment on this matter is a plain statement; twelve articles are the same in Simpson and in Dr. R.'s paper, but one of the 12 might have been taken from other stores than those of Simpson: now whence was it most probable that this contested article came? and if it did not come from Simpson, did the remainder also cease to be his property?

Professor R. enumerates the authors from whom he could have procured this 11th article. Why did he not proceed to specify those from whom the other articles might have been obtained? Could no room be found among his thronged sentences of recrimination, for a short reference to the page of the authors in which, for instance, articles 13, 14, 15, 16, &c.

&c. could be found? Instead of a reference, he gives in the next paragraph an assertion, which, from any one but an author who could print his own and Euler's proof of the binomial and then deny their similarity, would indeed have surprised us. 'No one of them,' says Dr. R. 'was borrowed from Simpson!' Really the Professor's perceptions are so vitiated by the malady of controversy and anger, that we advise him, before he indites his second reply, to go through a regular course of common Algebra. 'No one of them was borrowed from Simpson!' neither Art. 13, 14, 15, &c: could these be borrowed from Silvabelle, or Emerson, or Walmesley, or Frisi, or Mr. Vince? We ask with considerable hesitation, because, since Dr. R. denies a similarity between his and Euler's proofs of the binomial, so here he may possibly discover a similarity that escapes vulgar notice.—One page has been employed in an attempt to shew that the 11th article might have been taken from other authors than Simpson, but one line will suffice for reference to the authors whence the other articles were derived. We are anxious that authors should have their property restored, but Simpson, we perceive, will never recover his; or perhaps the Professor will contend, with a sprightly verbal finesse, that there could have been no *borrowing* where there was no intention of *restoring*. In this case, the Doctor must admit of a more *decisive* term.

If we were not to notice Lalande's Astronomy, Dr. R. might apparently triumph through two or three pages, in shewing that the articles, which we have said to be taken from Simpson, might have been obtained from that treatise: we will endeavour to prevent this waste of labour. Lalande borrows from Simpson, and acknowleges the loan: so that, if we take in this part from Lalande, we in fact take from Simpson: but, if Lalande borrows, why should not Dr. R., since the acknowlegement of the debt is a trifling circumstance? Lalande, in composing a regular scientific work, properly, and as is usual, extracted and collected from various sources: but we never heard that the volumes of the Royal Society Transactions were destined to receive large extracts from Simpson and Euler*. The Professor remarks, however, that he did make an acknowlegement. Now at the end of the general description of the nature of his paper, he says, 'the quantity of the precession

* The advertisement to each volume of the Transactions states that the grounds of the choice of papers are, 'the importance and singularity of the subjects, or the advantageous mahner of treating them.'

is calculated the usual way'; and an ordinary reader would say that this acknowlegement applied merely to the latter articles, beginning at the 22d, and could not refer to the preceding articles: yet this feeble attempt to convert a particular acknowlegement into a general one, together with the preceding instance, and his exultation over an oversight in which the number 50* was suffered to stand for 30, will evince the extreme shifts to which the author was reduced in finding matter for his reply.

We shall give another instance. In page 7, Review for September 1807, we said that, 'in Simpson's solution, D'Alembert pointed out errors which had never been amended.' Now does not this passage relate solely to the *errors pointed out by D'Alembert*; and can it possibly be made to refer to errors stated by other authors? Yet Dr. R. makes it apply to errors detected by Landen and Dr. Young, and this he does purposely that he may introduce the Rev. Matthew Young, D.D. S.F.T.C.D. and M.R.I.A, and four pages of words, because, we suppose, he expects that with the multitude four more pages will look like four more pages of refutation. 'If (he adds) by the last remark the reviewer means to say'—we beg leave to say and to think for ourselves; and above all, we are desirous that Dr. R. should neither say nor think for us.

In another passage, the author slightly compliments himself for having neatly put together his materials, and says that we ought to have remarked that his paper bore 'no marks of borrowing, sameness, or servile imitation.' Alterations, then, as important as the putting v instead of γ, or an a for a b, are to exonerate an author from the charge of *sameness* and servile imitation!

If the Professor, then, be unable to make out any claims to originality, in what does the merit of his paper consist? Is the nature of its value like that of the famous Corinthian metal? and does the author expect distinction for having cast together the gold of Newton, the silver of Simpson, and his own lead?

If we had not before us Dr. R.'s direct assertion that he perused our strictures with *perfect composure*, we should have suspected, from his language and unguarded assertions, that his serenity had been in some slight degree disturbed; and that he was conscious that, in our remarks, some unlucky truths and provoking detections had occurred. The symp-

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* That this was a mere oversight, Dr. R. had before him evidence amounting to absolute proof.

toms,

toms, indeed, which he betrays, are the ordinary indications of violent pique: but some people have an odd way of shewing their composure. Pope said of the pamphlets written against him, "these things are my diversion"; and possibly this present article may be to Dr. R. "as good as a dose of hartshorn."

Despairing, perhaps, of bending living mathematicians to his opinion, the Professor has moved Bishop Horsley from the dead to his assistance. We readily allow that Dr. H. possessed various attainments, and great vigour of mind: but, since we are thus compelled to speak of him, we shall not grant that he was a mathematician of the first rate. He undertook a Commentary on Newton without the due requisites, of which the commentary itself is a proof; and, if we were to select an instance in which, under the pomp of a learned language, he endeavours to conceal his insufficiency, it should be the passage quoted by Dr.R.: "*Si hoc vere dictum sit, nescio qui fieri possit, ut alius sit punctorum æquinoctialium motus, à vi solis oriundus, quam calculi Newtoniani suadent. Quem tamen longé alium invenerunt viri permagni Eulerus et Simpsonus nostras; quos velim lector consulas; ipse nil definio.*" This is rather sounding and empty from one whose special business it was to explain difficulties and settle agitated questions.

Dr. Robertson repeatedly attributes to us motives that are quite foreign to our minds. Why should he excite our malice? But the chagrin of censured authors is no rare phænomenon. If the Doctor will resume his boasted composure, he may conjecture, among the possibilities of explanation that present themselves, that a disrelish for his compositions may possibly originate from something else than profound ignorance, or deep malignity, or unaccountable prejudice. We may have done that which we think we have done, merely our duty:—which duty enjoins us to detect plagiarism, and to crush nonsense bursting and bustling into existence, before it acquires an activity that may be troublesome to the public. Let not the Professor hope by the terrible chastisement of his replies to prevent us from doing this duty. As Dionysius formerly sent Philoxenus to the quarries to *mend his* judgment, so like the poet, rather than commend Dr. R.'s papers, we should cry, "Take us back to the Quarries."

To conclude:—we apprehend that our former assertions of the similarity of Dr. R.'s processes and of those of Simpson have been shewn not to be, in the least, invalidated by the present reply; while the sameness of Euler's and of Dr. R.'s proof of the binomial, not solely in principle but in every part, has been evinced almost to demonstration. Of men who still assert the proofs to be dissimilar, yet unwittingly establish

their similarity, what rule of decorum or of criticism enjoins us to speak modestly* and to judge hesitatingly? We should plainly declare ourselves unfit for our situation, by falling into such ludicrous extremes of squeamishness and circumspection.

Dr. Robertson has chosen to mix with his remarks on us some strictures on other critics, and some unauthorized allusions to names which are "out of the record." We never interfere with disputes to which we are not parties, nor countenance a propensity to undue personalities even by exposing its mistakes.

R.W.

ART. IV. *Philosophical Transactions of the Royal Society of London*, for the Year 1807. Part II. 4to. 15s. 6d. sewed. G. and W. Nicol.

VARIOUS circumstances have concurred to delay, for a few months, our account of the concluding part of the labours of the Royal Society for the last year: but we shall now endeavour to execute our office in reporting them to our readers; and we shall still hope to discharge it before the appearance of their first publication for the present season shall reproach us for our tardiness.—We shall begin with the papers relative to

NATURAL PHILOSOPHY, MEDICINE, CHEMISTRY, &c.

On Fairy Rings, by W. H. Wollaston, *M.D. Sec. R.S.*—We learn from this essay that Dr. Wollaston's opinion respecting the origin of those circles of dark green grass, which are usually called Fairy-rings, is that they are produced by the growth of some particular kinds of fungi which spring up from a central point, but, being afterward unable to find their proper pabulum in the soil in which they have already grown, naturally form a circle around it. This circle becomes each year more widely extended; and in consequence of the quantity of decayed vegetable matter which the plants leave behind them, a ring of peculiarly luxuriant grass is produced. Dr. Withering ascribed these rings to a similar cause, but supposed them to be formed by one species of fungus only, whereas Dr. Wollaston has observed fairy-rings produced by four kinds of fungi.

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* The excellent precept, which Dr. R. has prefixed to his pamphlet, he has by mutilation robbed of half its efficacy. It ought to stand thus: "*Sed modestè et circumspecto juaicio de* tantis viris *pronunciandum est, ne, quod plerisque accidit, damnent quod non intelligunt.*"

Observations

Observations on the Structure of the Stomachs of different Animals, with a View to elucidate the Process of con erting animal and vegetable Substances into Chyle, by Ev. Home, *Esq F R.S.*— In some late researches on the stomachs of ruminating animals, Mr. Home had been led to observe that the fourth cavity, which may be considered as the proper digestive organ, was always divided into two portions, possessed of a different structure, and adapted for performing different offices; the first being a preparatory process, while the second alone served for the purpose of converting the food into chyle. He was induced by this observation to examine the stomachs of other animals; and notwithstanding the dissimilar arrangement of their parts, and the many peculiarities of form which they presented, it was found that they all had a general analogy on this point, and that in all of them might be detected the two structures which he had perceived in ruminating animals. The object of the present paper is to trace this affinity through all the varieties of stomachs, beginning with those which most nearly resemble the ruminating, and proceeding to such as are entirely carnivorous.

After some preliminary observations, the author enters on his descriptions; he begins with the Turkey and then gives an account of the stomachs of the Cod, the Hare, the Beaver, the Dormouse, the Water-Rat, the common Rat, the Horse, the Ass, the Kanguroo, the Hog, the Pecari, the Elephant, the Mole, the Stoat, the Armadillo, the human subject, the Lynx, the Vampyre Bat, the long-eared Bat, the Hawk, the Cormorant, the Viper, the Turtle, the Frog, and the blue Shark. These descriptions, though concise are sufficiently clear, and are accompanied by accurate and well executed engravings. The general result of the observations is that, in all these animals, notwithstanding the great diversity in shape and configuration, the proper digestive organ is divided into two parts, which, from their situation, may be denominated the cardiac and pyloric portions. This division is more or less obvious in the different kinds of animals; in some, it is clearly marked by strong membranous bands, and is of course equally visible in all states of the organ: whereas in others, particularly in the human subject, the two portions are separated merely by a muscular contraction, and can only be detected in particular states of the organ. We shall quote this part of Mr. Home's paper:

'The human stomach, when examined recently after death, puts on appearances, that have not been noticed, which make the present description, and the drawing that accompanies it, necessary to explain these circumstances. It is occasionally divided by a muscular

contraction into two portions; these are in shape, and relative size, sometimes similar to those of the beaver, at others to those of the horse. When its internal surface is accurately examined under the most favourable circumstances, the orifices of the œsophageal glands are distinctly seen in different parts, but more numerous just above where the cuticle terminates at the orifice of the cardia. Immediately within the cavity of the stomach, there are clusters of glands, exceedingly small and pellucid, crowded on one another, spread over the internal membrane of the small curvature for several inches in extent, but no where else. To have a distinct view of them requires the use of a magnifying glass; but when once observed, they are seen with the naked eye. The cardiac portion has an uniform surface, but towards the pylorus there is a more minute structure, very much resembling the appearance of a tesselated pavement, composed of very small portions of different forms.'

Mr. H. principally confines himself in this memoir to anatomical description, and declines any discussion on the theory of digestion: but he makes some general deductions from the facts collected, which are principally illustrative of the gradations that may be traced in the different classes of animals. In the stomachs of all of them, the peculiar structure of each division of that organ appears destined for the two purposes, first of preparing the food, and secondly of the actual digestion of it. The cardiac cavity is furnished with numerous glands, from which is poured out a peculiar fluid that softens and partly dissolves the aliment: but it never undergoes the complete change until it arrives at the pyloric cavity.

Our readers are probably aware that some physiologists of eminence have denied that the process of chylification is ever completed in the stomach itself: but the affirmative is maintained by Mr. Home, who appears to have adopted it principally in consequence of some experiments that were performed by Mr. Hunter. That gentleman's remarks, however, do not convey to us exactly the same impression which they seem to have made on the present writer. Mr. Hunter stated that the food was more and more digested as it advanced towards the pylorus, and that "just within" the pylorus it was converted into chyle.—Any opinion on this point, however, does not affect the general merit of Mr. Home's paper, which we consider as a very valuable collection of observations.

On the Oeconomy of Bees. In a Letter from T. A. Knight, *Esq., F.R.S. to Sir* Jos. Banks, *Bart., P.R.S.*—In the course of his interesting experiments on vegetable physiology, Mr. Knight has been led to attend to the habits and œconomy of bees, and he presents us in this paper with the results of his investigations. It has been generally supposed that each individual

vidual hive forms a complete republic within itself, totally unconnected with all other collections of bees: but Mr. K. has not unfrequently remarked that a kind of intercourse takes place between two hives, which continued for a few days, but seemed always to end in violent hostility. Another circumstance which he has observed is that, before a new swarm fixes on its future habitation, a few bees are sent out as scouts, to discover a suitable spot; and when the colony leaves the parent-hive, they bend their course immediately to the place which they appear to have previously selected. These and other similar circumstances, which we believe are not now noticed for the first time, lead us to conclude that these animals are not only possessed of a remarkable share of sagacity, but that they must have a mode of conveying information to each other with a considerable degree of accuracy. Mr. Knight, indeed, supposes that they differ from other brutes in possessing, as he expresses it, not only a language of passion, but a language of ideas: but we imagine that the faculties of bees differ more in degree, than in kind, from those of other animals.

A new Eudiometer, accompanied with Experiments, elucidating its Application, by William Haseldine Pepys, *Esq.*—This gentleman begins by giving a short account of some of the instruments which had been previously invented for ascertaining the quantity of oxygen in a given portion of air, and then proceeds to describe his own contrivance for this purpose. It consists of a graduated measure, an elastic gum bottle, and a graduated tube. The air under examination being introduced into the measure, the bottle is filled with the fluid which is intended to act on the air, and is then pressed up into it. The measure is graduated so as to mark the hundredth parts of a cubic inch; and for more minute divisions a small graduated tube is employed, which, by a peculiar contrivance, is introduced within the measure, and is so constructed as to denote the thousandth parts of an inch.—We found a little difficulty in understanding Mr. Pepy's description of his apparatus, in consequence of some of the references to the plates being, as we apprehend, inaccurately marked.

When Mr. P. operates on air which contains oxygen, he employs for its absorption the green sulphate of iron impregnated with nitrous gas. For examining the purity of nitrous gas, the green sulphate or muriate of iron is employed; for carbonic acid gas, barytic or lime water; and for sulphurated hydrogenous gas, a solution of the nitrate of silver. The nitrate of silver promises to be an useful agent in eudiometry, since, by employing it hot, we are enabled to separate completely

pletely carbonic acid from sulphurated hydrogen. It is particularly in those cases in which we wish to use hot solutions, that the elastic-gum-bottle will be found a valuable addition to the eudiometrical apparatus.

On the Quantity of Carbon in carbonic Acid, and on the Nature of the Diamond, by W. Allen, *Esq. F.L.S and* W. H. Pepys, *Esq.*—One of the most important of the labours of the celebrated Lavoisier was the decomposition of carbonic acid. The process which he employed was apparently conducted with much accuracy, and the result which he obtained from it was for some time universally received. It appeared to be confirmed by the researches of Mr. Tennant on the nature of the Diamond: but, in consequence of the experiments afterward performed by M. Guyton on the combustion of this body, it was imagined that Lavoisier had been mistaken in his idea of the nature of carbon; and a different estimate of the composition of carbonic acid, deduced from Guyton's experiments, was generally adopted. As the determination of this question is not only in itself of considerable consequence, but also leads to many important conclusions on other parts of chemical science, the authors of this memoir proceeded to its investigation, after having taken every possible precaution to ensure the accuracy of the results.

The apparatus which they employed consisted of two gazometers, connected together by a tube of platina, in which the carbonaceous matter might be subjected to combustion. Into one of the gazometers, a quantity of oxygenous gas was introduced; and while the carbon was heated, the gas was brought into contact with it, by being several times in succession passed from one gazometer to the other. Charcoal, diamond, stone-coal, and plumbago, were each subjected to this kind of process. In the actual execution of the experiments, the greatest nicety appears to have been observed; and after an attentive perusal of the paper, we do not perceive a single circumstance which can warrant the suspicion of inaccuracy. We shall not attempt to enter on a detail of the individual experiments; deeming it sufficient to quote the results of the whole, as stated by the authors and only remarking that the conclusions appear to be fairly deducible from the facts:

'1st. That the estimate given by Lavoisier, of 28 parts of carbon in every 100 parts of carbonic acid, is very nearly correct; the mean of our experiments makes it 28,60

'2dly. That the diamond is pure carbon; for had it contained any notable proportion of hydrogene, it must have been discovered, either by detonating with the oxygene, as in the case of animal charcoal, or by diminishing the quantity of oxygene gas.

'3dly. That

'3dly. That well burnt charcoal contains no sensible quantity of hydrogene; but if exposed to the air for a few hours it absorbs moisture, which renders the results uncertain.

'4thly. That charcoal can no longer be considered as an oxide of carbone, because, *when properly prepared*, it requires quite as much oxygene for its combustion as the diamond. This is also the case with stone coal and plumbago.

'5thly. It appears that diamond and all carbonaceous substances (as far as our present methods of analysis are capable of demonstrating their nature) differ principally from each other in the state of aggregation of their particles. BERTHOLLET has well remarked, that in proportion as this is stronger, decomposition is more difficult; and hence the variety of temperatures required for the combustion of different inflammable substances.'

An Account of the Relistian Tin-Mine, by Mr. Jos. Carne, of Penzance. The circumstance which renders this tin-mine an object of curiosity is the occurrence of a body of chlorite pebbles, imbedded partly in chlorite schist, and partly in the chrystallized oxyd of tin.

An Analysis of the Waters of the Dead Sea, and the River Jordan, by Alex. Marcet, *M. D.*, and one of the physicians of Guy's Hospital.—Although the nature of the water of the Dead Sea is in itself an object of mere curiosity, yet the account of its analysis which is given in this paper is so well drawn up, and the process seems to have been conducted with so much accuracy, that we have perused it with considerable interest. The most remarkable property of the water of the Dead Sea is its great specific gravity, which Dr. Marcet found to be 1.211; 'a degree of density,' he observes, 'scarcely to be met with in any other natural water.' The following propositions contain an account of its other peculiarities:

'2. The water of the Dead Sea is perfectly transparent, and does not deposite any crystals on standing in close vessels.

'3. Its taste is peculiarly bitter, saline and pungent.

'4. Solutions of silver produce from it a very copious precipitate, showing the presence of marine acid.

'5. Oxalic acid instantly discovers lime in the water.

'6. The lime being separated, both caustic and carbonated alkalies readily throw down a magnesian precipitate.

'7. Solutions of barytes produce a cloud, showing the existence of sulphuric acid.

'8. No alumine can be discovered in the water by the delicate test of succinic acid combined with ammonia.

'9. A small quantity of pulverised sea salt being added to a few drops of the water, cold and undiluted, the salt was readily dissolved with the assistance of gentle trituration, showing that the Dead Sea is not saturated with common salt.

'10. None

'10. None of the coloured infusions commonly used to ascertain the prevalence of an acid or an alkali, such as litmus, violet, and turmeric, were in the least altered by the water.'

In order to discover with precision the quantity of the saline ingredients, the author made some experiments for the purpose of ascertaining the composition of the different salts which it was supposed to contain, particularly the magnesian salts. Proceeding on these data, he found that 100 grs. of the water contain muriate of lime 3.920 grains, muriate of magnesia 10.146 grs., muriate of soda 10.360, and sulphate of lime 0.054 grs., amounting in the whole to very nearly one quarter of the weight of the water itself.—The water of the Jordan seems to contain the same kind of ingredients, but in a very diluted state.

Philosophy and Astronomy.

Experiments for investigating the Cause of the coloured concentric Rings discovered by Sir Isaac Newton, between two Object Glasses laid upon each other, by William Herschell, *LL.D. F.R.S.*—Probably all of our philosophical readers are acquainted with the curious experiments made by Newton on the rings of colours which are produced by pressing together a convex and a concave lens nearly of the same curvature. Round the point of contact, alternate coloured and dark rings appear: the former produced by reflected light, the latter indicative of light transmitted. That illustrious author, who never stopped at the mere statement of a fact, but speculated concerning its cause, attributed these phænomena to certain affections or constitutions of rays of light, which he called *fits of easy reflection and transmission*; and the fits of the two sorts would take place at certain thicknesses of the air through which the rays had to pass: thus, at the thicknesses 0, 2, 4, 6, 8, &c. the rays would be transmitted, and at the thicknesses 1, 3, 5, 7, 9, they would be reflected. As the invention of a name is not the invention of a cause, this hypothesis and explanation leave us where they found us, at the fact; and certainly, a very curious fact it would be, if, at the respective thicknesses of air above specified, light should be alternately transmitted and reflected.

The learned and indefatigable author of the present memoir is not satisfied with Newton's explanation; and he records a number of experiments instituted and varied with considerable skill, which are intended to make manifest some modifications of light hitherto unobserved, to overthrow Newton's hypotheses, and to afford the ground and basis of a more just system.

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In the beginning of his experiments, Dr. Herschell followed Newton's plan and direction, and he observed all the phænomena of concentric rings such as Sir Isaac had described: but, since Newton's experiments appeared to Dr. H. to be too much confined, he extended them; and of his own methods he gives an instance, and then what he calls a generalization. This part will be understood by an extract:

'*First Method.* On a table placed before a window I laid down a slip of glass the sides of which were perfectly plain, parallel, and highly polished. Upon this I laid a double convex lens of 26 inches focal length, and found that this arrangement gave me a set of beautiful concentric rings.

'I viewed them with a double convex eye lens of $2\frac{1}{2}$ inches focus mounted upon an adjustable stand, by which simple apparatus I could examine them with great ease; and as it was not material to my present purpose by what obliquity of incidence of light I saw the rings, I received the rays from the window most conveniently when they fell upon the lens in an angle of about 30 degrees from the perpendicular, the eye being placed on the opposite side at an equal angle of elevation to receive the reflected rays.

'*Generalization.* Instead of a plain slip of glass, the plain side of a plano-concave, or plano-convex lens of any focal length whatsoever may be used: and when the convex side of any lens is laid upon it, whatever may be the figure of the other surface, whether plain, concave, or convex, and whatever may be its focal length, a set of concentric rings will always be obtained. I have seen rings with lenses of all varieties of focus, from 170 feet down to one quarter of an inch. Even a common watch glass laid upon the same plain surface will give them.'

In his second method, instead of the plane glass or the plane side of a plano-convex or a plano-concave glass, Dr. H. puts a convex reflecting mirror, and on that mirror he placed the double convex lens: then, again, instead of the plane mirror he substitutes a convex reflecting mirror; next a concave mirror, &c.; and in all these cases, the concentric rings are seen. After a very particular description of the experiments, and of every circumstance relating to them, the author in the latter division of his memoir approaches to the most interesting part of his disquisition, and states 'considerations that relate to the cause of the formation of concentric rings;' which cause, he intimates, is to be sought in the action of the surfaces, the Newtonian hypothesis of *alternate fits* being rejected as a merely plausible supposition. To shew that this hypothesis *ought* to be rejected, it is proved in the 30th article that concentric rings cannot be formed by an alternate reflection and transmission of the rays of light: in the 31st, that alternate fits of easy reflection and easy transmission, if they do exist,

exist, do not exert themselves according to various thicknesses of thin plates of air; and in the 32d that these fits, if they exist, do not exert themselves according to various thicknesses of thin plates of glass. — The 33d article relates an experiment which seems destined, according to the intimation of the author, to conduct us to the true cause of the phænomena of coloured rings:

'The experiment I am now to relate was at first intended to be reserved for the second part of this paper because it properly belongs to the subject of the flection of the rays of light, which is not at present under consideration; but as it particularly opposes the admission of alternate fits of easy reflection and easy transmission of these rays in their passage through plates of air or glass, by proving that their assistance in the formation of rings is not required, and also throws light upon a subject that has at different times been considered by some of our most acute experimentalists, I have used it at present, though only in one of the various arrangements, in which I shall have occasion to recur to it hereafter.

'Sir I. Newton placed a concave glass mirror at double its focal length from a chart, and observed that the reflection of a beam of light admitted into a dark room, when thrown upon this mirror, gave "four or five concentric irises or rings of colours like "rainbows."* He accounts for them by alternate fits of easy reflection and easy transmission exerted in their passage through the glass-plate of the concave mirror†.

'The Duke De Chaulnes concluded from his own experiments of the same phenomena, "that these coloured rings depended upon the first surface of the mirror, and that the second surface, or that which reflects them after they had passed the first, only served to collect them and throw them upon the pasteboard, in a quantity sufficient to make them visible ‡."

'Mr. Brougham, after having considered what the two authors I have mentioned had done, says, "that upon the whole there appears every reason to believe that the rings are formed by the first surface out of the light which, after reflection from the second surface, is scattered, and passes on to the chart. ‖"

'My own experiment is as follows. I placed a highly polished 7 feet mirror, but of metal instead of glass, that I might not have two surfaces, at the distance of 14 feet from a white screen, and through a hole in the middle of it one-tenth of an inch in diameter I admitted a beam of the sun into my dark room, directed so as to fall perpendicularly on the mirror. In this arrangement the whole screen remained perfectly free from light, because the focus of all the rays which came to the mirror was by reflection thrown back into the hole through which they entered. When all was duly

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'* Newton's Optics, p. 265. † Ibid, p. 277.'

'‡ Priestley's History, &c. on the Colours of thin Plates, p. 515.' '‖ Phil. Trans. for 1796, p. 216.'

prepared,

prepared, I made an assistant strew some hair powder with a puff into the beam of light, while I kept my attention fixed upon the screen. As soon as the hair-powder reached the beam of light, the screen was suddenly covered with the most beautiful arrangement of concentric circles, displaying all the brilliant colours of the rainbow. A great variety in the size of the rings was obtained by making the assistant strew the powder into the beam at a greater distance from the mirror; for the rings contract by an increase of the distance, and dilate on a nearer approach of the powder.

'This experiment is so simple, and points out the general causes of the rings which are here produced in so plain a manner, that we may confidently say they arise from the flection of the rays of light on the particles of the floating powder, modified by the curvature of the reflecting surface of the mirror.

'Here we have no interposed plate of glass of a given thickness between one surface and another, that might produce the colours by reflecting some rays of light and transmitting others; and if we were inclined to look upon the distance of the particles of the floating powder from the mirror as plates of air, it would not be possible to assign any certain thickness to them, since these particles may be spread in the beam of light over a considerable space, and perhaps none of them will be exactly at the same distance from the mirror.

'I shall not enter into a further analysis of this experiment, as the only purpose for which it is given in this place is to show that the principle of thin or thick plates, either of air or glass, on which the rays might alternately exert their fits of easy reflection and easy transmisson, must be given up, and that the fits themselves of course cannot be shown to have any existence.'

Dr. Herschel purposes, in a continuation of the present paper, to extend his speculations, in order to discover the immediate cause that produces concentric rings; and therefore we must reserve our opinion concerning the truth and sufficiency of the cause to a future time. Hitherto, we are favoured only with a glimpse of this cause. Yet, if Dr. H. intends to class the phænomena of coloured rings with the phænomena of inflection,—that is, to refer both to the same cause,—perhaps he is to be informed that he is anticipated in his speculations. In the years 1799 and 1800, two pamphlets by an anonymous author were published, one intitled, "*The Observations of Newton concerning the Inflections of Light, accompanied by other Observations different from his,*" *&c.** The second of these tractates was "*an Account of the Irides or Coronæ which appear around and contiguous to the Bodies of the Sun, Moon, and other luminous Objects*" †; and the explanation of these Coronæ is given on principles similar to those from

* See Rev. Vol. xxxii. N.S. p. 12. † See Rev. Vol. xxxv. p. 279.

which Dr. H. in his 33d article suggests that we may account for the concentric circles seen in his *powdered* atmosphere. As we have already said, however, we must wait for the continuation of this subject. The tracts which we have just mentioned have probably never fallen in Dr. H.'s way. Otherwise, since he takes notice in his paper of works relating to the subject of his inquiry, he would not have passed over these in silence.

Observations and Measurements of the Planet Vesta, by John Jerome Schroeter, F.R.S. *Translated from the German.* The extreme smallness rather than the positive extent of the planet Vesta is to be inferred from the information contained in this short paper. Mr. Schroeter succeeded, he says, in measuring the disk by means of a thirteen feet reflector, with a power of 288. The apparent diameter is not more than 0,488 seconds, and is only half of the apparent diameter of the fourth satellite of Saturn.

The planet Vesta, then, since it lies between Mars and Jupiter, must be exceedingly small. It is also remarkable that this planetary atom is found in the same region with Ceres, Pallas, and Juno, which are not bigger than the Island of Sicily; and since it is in close union with them, Mr. Schroeter says that it has the same *cosmological* origin. Are we hence to understand that these four revolving bodies formerly belonged to the same earth, till they were separated by internal convulsion, or by the rude invasion of a Comet?

Observations on the new celestial Body discovered by Dr. Olbers, *and of the Comet which was expected to appear in January* 1807 *on its Return from the Sun; by* William Herschell, *LL.D. F.R.S.* From the observations made on Vesta, Dr. H. does not draw the same inference that has been deduced by Mr. Schroeter.—The apparent disk, viewed with a power of 460, was about 5 or 6 tenths of a second: but then Dr. H. rightly concludes that this was a spurious appearance, because higher powers destroyed the proportion which it bore to a real disk when equally magnified. Different telescopes and different powers were employed, but they all gave the same result: or, rather, we ought to say that at present nothing is determined concerning Vesta's disk.

With regard to the Comet, this paper affords merely a brief notice of its situation, and a proof that it does not possess a nucleus. Of the sixteen Comets which Dr. H. has examined, fourteen have been ascertained to be without any visible solid body in their centre; and the other two had an ill-defined small central light, which did not deserve the name of a disk.

ART. V. *The Code of Health and Longevity*, or a concise View of the Principles calculated for the Preservation of Health, and the Attainment of long Life. Being an Attempt to prove the Practicability of condensing, within a narrow Compass, the most material Information hitherto accumulated, regarding the different Arts and Sciences, or any particular Branch thereof. By Sir John Sinclair, Bart. 8vo. 4 Vols. 2l 8s. Boards. Edinburgh, Constable and Co.; London, Cadell and Davies, and Murray. 1807.

IT appears, both from the title and the advertisement, that the object of the author in the composition of this work was two-fold; though his principal motive for undertaking it was in order to try a literary experiment, viz. to ascertain how far it was possible to reduce into a small compass the large mass of information that we may possess on any particular subject. He observes that the quantity of books now existing in the world is immensely great, probably not far short of 500,000; that they are every day accumulating; and that it therefore becomes highly necessary to endeavour to extract their most valuable parts, and to arrange them in such a manner that the knowlege which they contain on different topics may be rendered easily accessible. This idea he starts as if it were quite original; adducing arguments in its favour, and laying down directions for performing it, exactly as if no person had ever before attempted any thing of the kind. Our readers, however, need not to be told that some of the most valuable among the modern scientific treatises are not only *virtually*, but even *professedly* composed on the identical plan of selection and condensation which is here brought forwards with all the air of novelty.

Having determined on the *nature* of his experiment, Sir John Sinclair next looked out for a proper *subject*; and his choice seems to have been determined, not by any previous acquaintance with the science, but principally by the accidental circumstance of his own health having been in such a declining state, as to have rendered it necessary for him to pay particular attention to it. We also give him full credit for an additional motive of a less personal nature; we believe that he was influenced by the persuasion that he had it in his power to confer a great obligation on his countrymen, by affording them instruction on a topic in which every member of the community was deeply interested. He distinctly states the grounds on which he rests the merits of his performance; 'it can only consist,' he remarks, 'in the value of the materials he has collected, in the manner in which they are arranged, and in the reasons which induced him to

form so laborious a compilation.' To this claim we shall of course refer in our examination of the book; and we shall endeavour to estimate the author's merit according to the standard which he has himself erected.

This publication, then, consists of four large octavo volumes; the first being the only original part of the work, and containing 'all the knowlege which he considers to be *essentially necessary* for the attainment of health and longevity:' the three other volumes are chiefly compilations, consisting of extracts from the writings of different authors who have treated on these matters. One of the most striking peculiarities of the author's method of writing is observable in the minuteness of his arrangement, and the numerous heads into which every subject is divided that falls under his consideration. His first and main division is formed into three parts, 1st, 'Circumstances which necessarily tend to promote health and longevity, independent of individual attention, or the observance of particular rules.' 2dly, 'Rules for preserving health and promoting longevity.' 3dly, 'Regulations for the health of the community.' It will be immediately perceived that the subject of the first part, although affording many important and curious points for physiological investigation, is irrelevant to the direct object of the work, by referring to events which are out of the power of the individual; such as parentage, natural constitution, sex, &c. The third part is entirely passed over, the reason for which omission is stated to be that 'to do it ample justice would require a separate and very extended discussion:' but of the validity of this ground, the reader will probably form a different opinion from the author. The second part being in itself the most important, and also occupying the greatest portion of the volume, we shall consider it rather in detail; bearing in mind the particular object of the author, which is not merely to afford an useful body of information on the matter in debate, but also to give a correct specimen of the manner in which scientific subjects ought to be treated.

Sir John Sinclair commences by an introduction, in which he discusses at some length the point whether health is likely to be benefited by an attention to rules; and after having duly weighed the arguments that have been adduced on both sides of the question, it is ultimately determined in the affirmative. He next inquires, with equal assiduity, into the causes which in general render persons so indifferent respecting their health, and so little inclined to take the advice of those who have made it an object of professional attention. One of the principal circumstances is conceived to

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be the difficulty which is experienced in procuring information; a difficulty, however, which we are to suppose will be entirely removed by the publication of this Code. Another cause here pointed out is that the means of preserving health have not hitherto been made the peculiar study of the physician; an allegation which, we confess, very greatly surprised us, and which every medical man will no doubt be disposed to repel.

We now enter more immediately on the subject, by a chapter on Air, which, according to the author's plan, is divided into five sections. '1. The nature of the atmosphere in general, and the substances of which it consists. 2. Its transparency weight, and the other mechanical properties which it possesses. 3. The qualities by which it is distinguished. 4. Circumstances which render breathing or respiration necessary for the sustenance of life; and 5. the rules which ought to be observed as connected with that important function.' The account of the atmosphere is detailed at considerable length, and is tolerably correct, but is by no means peculiarly appropriate to the investigation: it contains a number of particulars respecting the chemical properties of the air, which have no immediate relation to health, and which are put together without any merit either of selection or arrangement. In the second section, the mechanical and other useful properties of the atmosphere are classed under five heads; transparency, fluidity, weight, perpetual motion, and elasticity: each of which is separately considered, and, as in the last section, gives occasion to a number of common-place remarks, to which we have little to object farther than that they have scarcely any reference to the design of the work, and might have been delivered in a much shorter compass. —The *qualities*, as distinguished from the *properties* of the air, next come to be considered; of these, eight are enumerated, under the heads of airs, *hot*, *cold*, *moist*, *dry*, *light*, *heavy*, *inland*, and *maritime*. Adhering rigidly to his methodical arrangement, Sir John discusses each of these qualities separately, and seems anxious to communicate to his readers the *sum and substance* of the knowlege that he has been able to collect on this point: but, after all, we meet with very little that is to the purpose, and with much that is uninteresting. He informs us that the fibres are relaxed and lengthened by hot air, that they are contracted by cold air, that cold air prevents the saline and acrid parts of the perspirable matter from being evacuated, that moist air is peculiarly unwholesome, and that air which is very hot is still more pernicious.

In the 5th section, which offers 'rules connected with the function of respiration, and the nature and qualities of the air which we breathe,' we have another example of the author's talent for classification. He divides it into not fewer than ten heads, furnishing rules respecting the soil and the seasons; for climates that are hot, cold, moist, and dry; for a light atmosphere and for one that is heavy; rules at sea; and lastly miscellaneous rules, which head is ramified into five subdivisions, intitled *infancy*, *youth*, *manhood*, *sickness*, and *old age*.—We cannot say that we have felt much edified or instructed by the perusal of these sections: but we shall enable our readers to form their own judgment of them, by quoting the rules respecting the soil, which are placed under the first head:

'It has been justly remarked, that we are not yet possessed of a complete test of the salubrity of air in general, and, till this can be obtained, our only guide must be experience. There are some indications, however, which prove the healthiness of a country; as, 1. The quality of springs, as they must denote the nature of the air, for both imbibe the saline and mineral exhalations of the ground; where the water, therefore, is sweet and good, the air probably partakes of the same qualities. 2. If the complexion of the inhabitants is clear and vivid, it is the sign of a wholesome air; and, 3. Where, in proportion to the number of the inhabitants, many reach a considerable age, (which will appear from the bills of mortality), the air is necessarily healthy. On the other hand, dampness of wainscot, rotting of furniture, tarnishing of metals, rusting of iron, efflorescence of salt upon any bodies, discolorations of silks and linens, are indications of dampness and insalubrity.

'The local qualities of the air depend upon the exhalations of the soil, and those of its neighbourhood, which may be brought to it by winds. It appears, however, from the careful inspection of various registers, that more regard ought to be had to the surface of the soil, than to its subterraneous contents.

'A soil gravelly, chalky, or sandy, has but little perspiration, and imbibes the moisture that falls upon it. It is, therefore, free from noxious exhalations.

'From a rich, fat, and marshy soil, a great quantity and variety of vapours are raised, by the action of the sun, and the heat which it communicates to the surface of the earth. These vapours, consisting of water, oils, salts, and several other ingredients, must variously affect the inhabitants by their contents, more especially at certain times and periods of the year. This accounts for a common observation, that rich soils, on the banks of rivers, in hot countries, are extremely unwholesome.

'Mere watery exhalations are not so unwholesome, if they come from soils, such as clay, which retain water, provided it does not stagnate and become corrupt. Hence, also, the moisture from peat-

peat-mosses, more especially on the sides of hills, is not pernicious to health.

'The importance of the soil, and the exhalations which proceed from it, cannot be better elucidated, than by referring to an old method, the efficacy of which cannot be questioned, that of inhaling the vapour of fresh turned up earth, which has in it something strengthening and refreshing even in small quantities, and, consequently, it must have a great influence on a larger scale. Bacon was acquainted with a very old man, who, every morning, as soon as he awoke, caused a piece of earth to be held before his nose, that he might inhale the vapour. He recommends, therefore, the smell of fresh earth, which may be obtained by following the plough, or digging up the earth, particularly in the spring. Hufeland has lately recommended these means to consumptive persons, who may thus inhale the vapour, either in the open air, or in an apartment. The sensation produced by it is like that felt on inhaling vital air, and is inexpressibly animating.'

Chapter IId is allotted to the subject of liquid food, which Sir John endeavours to prove to be much more essential to existence than solid nutriment; and because anatomists have supposed that a larger proportion of fluid than of solid matter enters into the composition of the animal body, he concludes 'that we ought to take a greater proportion of liquid than of solid nourishment.' As we cannot assent to the truth of this observation, so neither can we concur in the feelings of the author, when he laments that so little attention is bestowed on the liquid part of our diet; a failing which does not appear to us to be chargeable on the inhabitants of the southern part of our island:

'In regard to solid food, (he says,) what pains are taken in rendering it marketable; what expence laid out in the purchase of it; what quantities of fuel are expended, and how many servants are employed in preparing it for consumption; and yet, after all, the preservation of our health depends fully as much, if not more, on what we drink, than on what we eat. The liquid part of our food certainly goes into our finer vessels, the purity and salubrity of whose contents are surely of the most essential consequence to health; and if any disorders do attack them, they are, from their delicacy and minuteness, the most difficult to cure, and to put to rights. Let us consider on the other hand, how little attention is paid, at least, in modern times, to our liquid diet. The wine we take is often adulterated, and consequently becomes the source of disease. Our malt liquors are often mixed with unwholesome ingredients: and, in regard to water, which, as a general beverage, is preferable to every other, even where it is contaminated by unwholesome ingredients, it is commonly drank as it is found, without any trouble to purify or improve it. Hence, as a great voluptuary once contended, it ought to be accounted the most dangerous of all liquors, being almost constantly impregnated with putrid, mineral, or other obnoxious substances. Nor will these defects in the drink we take, be ever, it it said, tho-

roughly remedied, until we have domestic cooks for our liquid as well as for our solid sustenance.'

This chapter is divided into three sections, 1. On the necessity and uses of liquid food; 2. On the different kinds of liquids commonly used; and 3. The rules to be observed as to the consumption of liquors, in regard to time and quantity. On the first of these subjects we are not detained long, but the second affords the author a copious field for exercising his talent of classification and arrangement. The fluids used in diet are separated into four kinds; simple fluids, those that are compounded by art, fermented liquors, and distilled spirits. The simple fluids are water and milk. Sir John begins by an enumeration of the signs of good and bad water, taken (oddly enough) from Vitruvius; and then, after having divided waters into common and mineral, he proceeds to a minute discussion of the properties of common water. This fluid is considered under ten heads, 1. Rain, 2. snow, 3. hail, 4. ice, 5. spring, 6. well, 7. river, 8. lake, 9. marsh, and 10. pond water. The properties good and bad, with the advantages and disadvantages of these species of water, are all separately discussed; and we are then led into a new string of inquiries, '1. The means of conveying water from any distance, 2. The means of preserving it for use, 3. The different modes of improving it; and 4. The arguments which are commonly made use of in favour of this favourite beverage.' The 3d of these heads branches out into six different ramifications; water, we are informed, may be improved 'by 1. boiling, 2. cooling, 3. distilling, 4. filtering, 5. charcoal, and 6. machinery.'—In this part of the work, we meet with a proposal to churn water that has been boiled or distilled, in order to impregnate it with air, which, being one of the few original ideas that occur in these volumes, we shall lay before our readers without alteration;

'As the most important objection to the use of boiled or distilled water, is its vapidness, owing to the loss of that portion of air with which, in its natural state, it is impregnated; some cheap and easy means of restoring air to water, would be a most valuable discovery. Perhaps a barrel or other churn might answer that purpose effectually. The common mode of impregnating water with fixed air, is troublesome and expensive, and, on that account, never can come into general use. Besides, fixed air is of a very volatile nature, and not in every case desirable to be taken in large quantities; whereas, the more that water can be impregnated with atmospheric air the better. The following plan, therefore, might be adopted: after the water is prepared by boiling, and the infusion of toasted bread, or any other article that is preferred, (if such an addition is thought necessary), let it be put into a common barrel-churn, where it may be at once

subjected to any agitation which may be wished for. In the course of its being thus agitated, it will absorb atmospheric air, and the other elastic fluids with which it may come in contact. It will thus become a liquor, safe, palatable, and wholesome; to be obtained with little trouble or expence; and accessible, in its utmost perfection, to the poorest individuals. In large towns, it may be prepared in considerable quantities, and sold so cheap as a half-penny a bottle. In private families, it may occasion some trouble, but the expence will be next to nothing, at least the price of the churn would not exceed 2*l.* or 3*l.*'

The subject of milk is treated in a similar manner with that of water, being separately considered as raw, boiled, and sour, cream, butter-milk, whey, milk punch, and milk-wine. On these points it is not to be expected that the author, after all his patient investigation, has been able to collect much new information.

Fluids compounded with water are arranged under eleven heads, '1. infusions of grain, 2. gruel, 3. infusions of bread, 4. infusions of tea, 5. infusions of sage and other herbs, 6. coffee and its substitutes, 7. chocolate, 8. beef tea, 9. broth, 10. soups, and lastly, some miscellaneous articles.' We regret that we cannot follow Sir John through all the curious discussions to which these topics give rise. We can only specify as the most interesting of them, that oat-meal gruel, sweetened with treacle, is recommended as an excellent breakfast for the poor: but he advises that it should not be called *gruel* but *burgou*, as being a more 'sounding appellation.' He gives a receipt for making toast and water, which was furnished to him by an 'intelligent friend;' and we have a most valuable fact communicated, 'that the best liquor after a hard drink is fresh whey; which is now, indeed, frequently made every morning, in many of the great families in Scotland, where drinking is carried to any excess, as a restorative.' Tea, of course, gives rise to a very long dissertation; in which the arguments *pro* and *con* are stated so candidly, and the evidence on both sides of the question is so nicely balanced, that we are at a loss to determine which scale preponderates.

We pass over the remarks on the remaining kinds of watery fluids, and proceed to the fermented liquors. These are discussed under seven heads: 1. wine produced from the grape, 2. wines made from other articles, 3. cyder, 4. perry, 5. malt liquors, 6. spruce beer, and 7. honey liquors. 'Each of these,' the author observes, 'and any articles connected with them, will require a separate discussion.' Wine occupies a large share of notice; and after the different kinds of wine have been arranged into 'the acid, the sweet, the

mild, and the austere,' and the author has described the properties of each, the effects of wine on the constitution are detailed, and the question is very learnedly discussed whether it ought to be generally used as an article of diet: but all the information which we can collect is that some writers have recommended it to be taken with temperance, while others have regarded it as unnecessary. The subject of malt liquors is treated with respectful attention, and gives rise to five subdivisions; and we have likewise a dissertation on the virtues of punch, a subject on which both the author's own sentiments and those of his correspondents seem to be in an unsettled state. We have, however, the evidence on both sides of the question, given with the greatest impartiality; on the whole it preponderates in favour of punch: but then we must not omit copious additions of acid and sugar, which appear to counteract the pernicious effects of the spirit.

In the rules to be observed relative to the consumption of liquors, the author, as usual, enters on many controverted points; inquiring, 1st, into the total quantity of liquid that ought to be taken in a day; 2. at what times this quantity should be taken; 3. whether in a hot or cold state; 4. what diluent is the best calculated for digestion; and 5. what miscellaneous rules ought to be observed with regard to drinking. On the first point, he gives the sentiments of a variety of authors who have treated on this subject; and it is then recommended to us to drink three pints of fluid per day:—with respect to the second, it is stated that we should never drink on an empty stomach:—as to the third, that we should take liquids warm in cold weather and cold in warm weather;—the fourth question is left undecided, but we are favored with an account of some experiments on the relative power of different liquors in dissolving animal food out of the body, a process which our readers are probably aware can throw no light on that which takes place in the living stomach.—Among the miscellaneous observations, we meet with the following ingenious account of the origin and use of dram-drinking:

'It is a custom, which almost universally prevails in the northern parts of Europe, to present a dram, or glass of *liqueur*, before sitting down to dinner. It answers the double purpose of a whet to the appetite, and an announcement that dinner is on the point of being served up. As the practice has continued so long, most probably it has been found to answer the first of these objects, or at least to do no harm; and the other has the convenience attached to it, of letting those of the company engaged at cards or billiards know, that they should

should stop without beginning a new game or party. Along with the dram, is presented on a waiter, little square pieces of cheese, slices of cold tongue, and dried toast, accompanied with fresh caviar, &c.'

A few pages are next devoted to the subject of intoxication; in which it is debated, whether it be less injurious to the constitution to get completely drunk occasionally, and at other times to live soberly, or to use every day a large quantity of wine, but to avoid going to the length of absolute intoxication. Great authorities are adduced on both sides: but the most mighty arguments seem to be in favour of the occasional debauch.

We have as yet gone through only two of the six chapters of which the second part of the work consists; and we have still a chapter on solid food, another on digestion and its effects, another on exercise, and another on sleep; which are, as nearly as possible, in the same style with the two that we have been examining. We meet with the same minute divisions and subdivisions, the same assemblage of common-place observations, and the same method of entering into long arguments on points that are either in themselves of little consequence, or respecting which the author has after all nothing important to communicate. The only part of the volume which we can except from this general censure is that in which Sir John gives an account of the method employed in *training* men for running or boxing: on which subject, a considerable body of information was obtained from the professors of the pugilistic art, by procuring written answers to a set of queries that were some time ago circulated in a separate pamphlet. On the whole, there appears to be less mystery in the art of *training* than we might previously have been disposed to imagine; and the secret seems to consist in giving the most digestible and nutritive diet, in keeping up a system of constant but not very violent exercise, in avoiding excesses of all kinds, and in occasionally administering a purgative. The effect produced by this regimen is to reduce corporeal bulk by removing the fat and at the same time to increase the firmness of the muscular parts, to render the respiration more free, and to augment the energy of both mind and body. We may also inform our medical readers that this system of *training* appears to produce some changes in the constitution, which might be successfully applied to the removal of disease. It is stated, and we are inclined to credit the statement, that the skin, in all cases, becomes smooth and free from cutaneous affections; that the digestion is always improved; and that no person under these circumstances

stances has ever been known to suffer from gout, apoplexy, or palsy.

It will not be necessary for us to detain our readers with any long analysis of the remaining three volumes of this Code. Never, perhaps, was the system of book-making more palpably displayed. They consist of little else than extracts from, or transcripts of, different treatises on the subject of health; many of which are neither in themselves particularly meritorious, nor have been rendered accidentally valuable by their rarity. We have, for instance, Cornaro's essay reprinted entire; a complete translation of Sanctorius's aphorisms; a whole article of 200 pages taken from the *Encyclopedie Methodique*; and nearly the whole of the fourth volume is occupied by Lord Bacon's history of life and death, with some of Boyle's whimsical and superannuated essays, such as "the reconcileableness of specific medicines to the corpuscular philosophy."

This, then, is the result of Sir John Sinclair's 'attempt to prove the practicability of condensing knowlege into a narrow compass.' In the whole course of our critical labours, we have seldom, if ever, met with a publication which so little corresponded with its professed object; and with respect to his *experiment*, therefore, the author has indeed completely failed. We are sorry, moreover, that we cannot speak highly of the merits of the production in other respects. It affords, no doubt, abundance of matter collected together from all quarters: but it is so badly arranged, is rendered so tedious by endless divisions and subdivisions, is so interwoven with laboured discussions on subjects of the most trifling nature, (on which, after all, we come to no conclusion,) and abounds so much with those sage remarks of which no one ever thought of doubting the truth,—with stories, probable and improbable, and jumbled together without discrimination,—that we toil through the volumes without interest, and have every other feeling absorbed in the desire of arriving at the end of our task. Indeed, we apprehend that few persons, who do not like ourselves read *ex officio*, will have the perseverance to go through the whole even of the *essential part* of the work.

Bos.

ART. VI. *Poems*, by the Rev. George Crabbe, LL.B. 8vo. pp. 256. 8s. 6d. Boards. Hatchard. 1807.

SOME years have elapsed since we were called, in the exercise of our duty, to appreciate the poetical claims of this respectable

respectable writer; whose early adventures were encouraged by the applause and indeed assisted by the contributions of Johnson. The biographer* of that great critic took the opportunity of displaying at once his hero's powers of correct versification, and his benevolent regard to rising genius, in the case of Mr. Crabbe; and, in our judgment, rather unfairly at the expence of that gentleman, whose foul copy of some portions of "The Village" Mr. Boswell inserted, accompanied by the corrections and improvements of the Doctor. Though this act is not blamed by the person who may be considered as the sufferer by it, we believe that the greater number of authors would consider it as a violation of a most delicate and important trust. If we mistake not, however, the poem which had undergone the emendation of that powerful pen did not obtain so large a portion of public favour as some others †, in the composition of which the writer was compelled to rely on his own unaided talents. At least it was our own opinion, at the time of their respective publication, that it was not intitled to so much praise; and that opinion has undergone no alteration by a re-perusal of them all in the present collection: from which the author has judged wisely in excluding "The Skull ‡" the least fortunate of his productions.

Nevertheless, when Mr. Crabbe contemplated a general edition of his scattered works, enriched with a sufficient number of new poems to form a considerable volume, his modesty still prompted him to seek counsel from the judgment of another; and we suspect, too, that a long residence in the country might make it desirable to consult some literary friend, who had lived in the world, and observed the changes of the public taste, with regard to his probabilities of success. The great friends and patrons of his youth, Burke, Reynolds, and Johnson, were no more: but he had the good fortune to meet with a critic endowed with equal powers, and perhaps a still warmer sensibility to merit, and uniting the most discerning taste with the most indulgent disposition. Alas! he knew not how soon Mr. Fox would be sum-

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* A singular mistake is committed by Mr. Crabbe, in speaking of Boswell—"Mr. Boswell (since Lord Auchinleck)"—(pref. xi.) Mr. Boswell's father was called Lord Auchinleck, from his country seat, which always gives a title to the Lords of Session in Scotland: but that title is personal, not hereditary: and the companion of Johnson died, as he lived, plain James Boswell.

† For "the Village," see M. R. Vol. lxix. p. 418. For "the Library," M. R. Vol. lxv. p. 423. For "the Newspaper," M. R. Vol. lxxiii. p. 374. ‡ See M. R. Vol. lxix. p. 598.

moned

* Mr. Crabbe was not the author of this poem, see Correspondence, Rev. July, p. 336.

moned to join the illustrious dead whose liberal pursuits he loved, and to whose kind office on this occasion he succeeded:

'I had been honoured by an introduction to the *Right Honourable* CHARLES JAMES FOX, some years before, at the seat of *Mr.* BURKE; and being again with him, I received a promise that he would peruse any work I might send to him previous to its publication, and would give me his opinion. At that time, I did not think myself sufficiently prepared; and when, afterwards, I had collected some Poems for his inspection, I found my Right Honourable Friend engaged by the affairs of a great empire, and struggling with the inveteracy of a fatal disease: at such time, upon such a mind, ever disposed to oblige as that mind was, I could not obtrude the petty business of criticizing verses; but he remembered the promise he had kindly given, and repeated an offer, which though I had not presumed to expect, I was happy to receive. A copy of the Poems, now first published, was immediately sent to him, and (as I have the information from *Lord* HOLLAND, and his Lordship's permission to inform my Readers) the Poem which I have named THE PARISH REGISTER, was heard by Mr. Fox, and it excited interest enough, by some of its parts, to gain for me the benefit of his judgment upon the whole: whatever he approved, the Reader will readily believe, I have carefully retained; the parts he disliked are totally expunged, and others are substituted, which I hope resemble those, more conformable to the taste of so admirable a judge; nor can I deny myself the melancholy satisfaction of adding, that this Poem, (and more especially the story of *Phœbe Dawson*, with some parts of the second book,) were the last compositions of their kind, that engaged and amused the capacious, the candid, the benevolent mind of this great Man.'

We confess that the circumstance stated in the above citation would, in our minds, communicate a high degree of interest to compositions very inferior in quality to those which now lie before us. It is no mean panegyric on a literary effort, that it could, at any period of his life, command the applause of Mr. Fox: but to have amused and occupied the painful leisure of his last illness is as honourable to the powers, as it must be delightful to the feelings of Mr. Crabbe. If the beautiful dramas of Terence derive an additional power of pleasing from our knowlege that they were sanctioned by the approbation and assistance of Scipio and Lælius, Englishmen will feel a similar predilection for works that have received praise and improvement from the "*mitis sapientia*" of the most amiable among the great men recorded in their history.

The 'Parish Register,' which is the most considerable poem in this volume, and indeed occupies nearly a third part of it, may be characterised as a more expanded continuation of "The Village." It is stated to be 'an endeavour *once more* to

to describe village manners, not by adopting the notion of pastoral simplicity, or assuming ideas of rustic barbarity, but by more natural views of the peasantry, considered as a mixed body of persons sober or profligate, and from hence, in a great measure, contented or miserable. To this more general description are added the various characters, which occur in the three parts of a register: Baptisms, Marriages, and Burials.' The poem accordingly consists of three divisions, in which the pastor takes a review of these interesting events, as they have happened to his parishioners, and of course is led into extensive and minute details of parish-biography. He has presented us with a great variety of characters, which are discriminated with skill and spirit: while his incidents are in general judiciously selected, and told with peculiar felicity of narration, displaying occasionally much natural pathos, and uncommon powers of satire. It would be easy to justify the last of these assertions, by extracts out of every page in the poem. We think that the clandestine christening of the illegitimate offspring of the miller's daughter can hardly be read without emotion. When the unfortunate truth was become too obvious for concealment,

'Then came the days of shame, the grievous night,
The varying look, the wandering appetite;
The joy assum'd, while sorrow dimm'd the eyes,
The forc'd sad smiles that follow'd sudden sighs,
And every art, long us'd, but us'd in vain,
To hide thy progress, Nature, and thy pain.

'First, whispering *gossips* were in parties seen;
Then louder *Scandal* walk'd the Village-green;
Next babbling *Folly* told the growing ill,
And busy *Malice* dropt it at the Mill.'

The purse-proud father then chased his dishonoured child from her home to a miserable cottage, where 'the days of her sorrow were fulfilled:'

'Day after day were past in grief and pain,
Week after week, nor came the Youth again;
Her Boy was born—no lads nor lasses came
To grace the rite or give the child a name;
Nor grave conceited Nurse of office proud,
Bore the young Christian, roaring through the crowd;
In a small chamber was my office done,
Where blinks through paper'd panes, the setting Sun;
Where noisy sparrows, perch'd on penthouse near,
Chirp tuneless joy and mock the frequent tear;
Bats on their webby wings in darkness move,
And feebly shriek their melancholy love.

'No sailor came; the months in terror fled!
Then news arriv'd; he fought, and he was DEAD.
'At the lone cottage *Lucy* lives, and still
Walks, for her weekly pittance, to the mill;
A mean seraglio there her Father keeps,
Whose mirth insults her, as she stands and weeps;
And sees the plenty, while compell'd to stay,
Her Father's pride, become his harlot's prey.
'Throughout the lanes, she glides at evening's close,
There softly lulls her infant to repose;
Then sits and gazes but with viewless look,
As gilds the Moon the rimpling of the brook;
Then sings her vespers, but in voice so low,
She hears their murmurs as the waters flow;
And she too murmurs and begins to find
The solemn wanderings of a wounded mind;
Visions of terror, views of woe succeed,
The mind's impatience, to the body's need;
By turns to that, by turns to this a prey,
She knows what reason yields and dreads what madness may.'

We insert the whole story of *Richard Monday*, which we consider as excellent in all its parts and of which the catastrophe in particular will be allowed to shew an intimate knowlege of human nature:

'To name an infant, met our village-sires,
Assembled all, as such event requires;
Frequent and full, the rural sages sate,
And speakers many, urg'd the long debate,—
Some harden'd knaves, who rov'd the country round,
Had left a babe within the parish bound,—
First, of the fact they question'd—"Was it true?"
The child was brought—"What then remain'd to do?"
"Was't dead or living?" This was fairly prov'd,
'Twas pinch'd, it roar'd, and every doubt remov'd;
Then by what name th' unwelcome guest to call,
Was long a question, and it pos'd them all;
For he who lent a name to babe unknown,
Censorious men might take it for his own;
They look'd about, they ask'd the name of all,
And not one *Richard* answer'd to the call;
Next they enquir'd the day, when passing by,
Th' *unlucky* peasant heard the stranger's cry;
This known; how food and raiment they might give,
Was next debated—for the rogue would live;
At last with all their words and work content,
Back to their homes, the prudent Vestry went,
And *Richard Monday* to the workhouse sent.
There was he pinch'd and pitied, thump'd and fed,
And duly took his beatings and his bread;

Patient

Patient in all controul, in all abuse,
He found contempt and kicking have their use:
Sad, silent, supple; bending to the blow,
A slave of slaves, the lowest of the low;
His pliant soul gave way to all things base,
He knew no shame, he dreaded no disgrace;
It seem'd so well his passions he supprest,
No feeling stirr'd his ever-torpid breast;
Him, might the meanest pauper bruise and cheat,
He was a foot-stool for the beggar's feet;
His were the legs that ran at all commands;
They us'd, on all occasions, *Richard*'s hands;
His very soul was not his own; he stole
As others order'd, and without a dole;
In all disputes, on either part he lied,
And freely pledg'd his oath on either side;
In all rebellions, *Richard* join'd the rest,
In all detections, *Richard* first confest;
Yet though disgrac'd, he watch'd his time so well,
He rose in favour, when in fame he fell;
Base was his usage, vile his whole employ,
And all despis'd and fed the pliant boy:
At length, "'tis time he should abroad be sent,"
Was whisper'd near him,—and abroad he went;
One morn they call'd him, *Richard* answer'd not,
They doom'd him hanging, and in time forgot,—
Yet miss'd him long, as each throughout the clan
Found he "had better spar'd a better man."

'Now *Richard*'s talents for the world were fit,
He'd no small cunning and had some small wit;
Had that calm look that seem'd to all assent,
And that complacent speech, that nothing meant;
He'd but one care and that he strove to hide,
How best for *Richard Monday* to provide;
Steel through opposing plates the magnet draws,
And steelly atoms culls from dust and straws;
And thus our Hero, to his interest true,
Gold through all bars and from each trifle drew;
But still more sure about the world to go,
This fortune's child, had neither friend nor foe.

'Long lost to us, at last our man we trace,
Sir *Richard Monday*, died at Monday-place;
His Lady's worth, his Daughter's we peruse,
And find his Grandsons all as rich as Jews;
He gave reforming Charities a sum,
And bought the blessings of the blind and dumb:
Bequeath'd to missions, money from the stocks,
And Bibles issu'd from his private box;
But to his native place, severely just,
He left a pittance bound in rigid trust;

Two paltry pounds on every quarter's-day,
(At church produc'd) for forty loaves should pay;
A stinted gift, that to the parish shows,
He kept in mind, their bounty and their blows.'

We must not with-hold the masterly delineation of the village atheist, whose untutored children close the list of the baptized:

'Last in my List, five untaught Lads appear;
Their Father dead, Compassion sent them here:
For still that rustic Infidel denied,
To have their Names with solemn Rite applied:
His, a lone House, by Dead-man's Dyke-way stood;
And his, a nightly Haunt in Lonely-wood;
Each Village Inn has heard the Ruffian boast,
That he believ'd 'in neither God nor Ghost;
'That when the Sod upon the Sinner press'd,
He, like the Saint, had everlasting Rest;
'That never Priest believ'd his Doctrine true,
But would for Profit own himself a Jew,
Or worship Wood and Stone, as honest Heathen do;
That Fools alone, on future Worlds rely,
And all who die for Faith, deserve to die.'
'These Maxims,—part th' Attorney's Clerk profess'd,
His own transcendent Genius found the rest.
Our pious Matrons heard, and much amaz'd
Gaz'd on the Man and trembled as they gaz'd;
And now his Face explor'd and now his Feet,
Man's dreaded Foe, in this Bad Man, to meet:
But him our Drunkards as their Champion rais'd,
Their Bishop call'd, and as their Hero prais'd;
Though most, when sober, and the rest, when sick,
Had little question, whence his Bishoprick.
'But he, triumphant Spirit! all things dar'd,
He poach'd the Wood and on the Warren snar'd;
'Twas his, at Cards, each Novice to trepan,
And call the Wants of Rogues the Right of Man;
Wild as the Winds, he let his Offspring rove,
And deem'd the Marriage-Bond the Bane of Love.
'What Age and Sickness for a Man so bold,
Had done, we know not;—none beheld him old:
By Night as Business urg'd, he sought the Wood,
The Ditch was deep, the Rain had caus'd a Flood;
The Foot-Bridge fail'd, he plung'd beneath the Deep,
And slept, if Truth were his, th' eternal Sleep.'

The description of Phœbe Dawson, in her days of youth and prosperity, is beautiful and animated: her altered state, after an unhappy marriage, is equally affecting: but we have too much description and too little story, and we must bring our

our extracts to an end, with a strong conviction that few readers of the specimens here selected will rest satisfied without becoming acquainted with the entire poem.

The verses in p. 209 are intitled to very high praise. 'The motto*, although it gave occasion to them, does not altogether express the sense of the writer; who meant to observe that some of our best acquisitions, and some of our nobler conquests, are rendered ineffectual by the passing away of opportunities, and the changes made by time; an argument that such acquirements and moral habits are reserved for a state of being, in which they may have uses here denied them.' (Pref. xxii.) We think that the same train of ideas likewise naturally suggests another moral respecting our conduct in society: but indeed it abounds with lessons the most awful and impressive, to every mind that is capable of serious reflection:

'When all the fiercer Passions cease,
(The Glory and Disgrace of Youth,)
When the deluded Soul in Peace,
Can listen to the Voice of Truth;
When we are taught, in whom to trust,
And how to spare, to spend, to give;
(Our Prudence kind, our Pity just)
'Tis then we rightly learn to live.

'Its Weakness when the Body feels,
Nor Danger in Contempt defies;
To Reason, when Desire appeals,
When on Experience Hope relies;
When every passing Hour we prize,
Nor rashly on our Follies spend,
But use it as it quickly flies,
With sober Aim to serious End:
When Prudence bounds our utmost Views,
And bids us Wrath and Wrong forgive;
When we can calmly gain or lose,
'Tis then we rightly learn to live.

'Yet thus when we our Way discern,
And can upon our Care depend,
To travel safely, when we learn,
Behold! we're near our Journey's End.

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* "*Quid juvat errores, mersâ jam puppe, fateri?*
Quid lacrymæ delicta juvant commissa secutæ?"

In the first line, *errore* is unaccountably printed for *errores*; and *puppi* stands for *puppe*, three times in the volume. Authors are not aware how much their works are disfigured by mistakes of this nature.

We've trod the Maze of Error round,
Long wand'ring in the winding Glade;
And now the Torch of Truth is found,
It only shews us where we stray'd:
Light for ourselves, what is it worth
When we no more our Way can choose?
For others when we hold it forth,
They in their Pride, the Boon refuse.

'By long Experience taught, we now
Can rightly judge of Friends and Foes,
Can all the Worth of these allow,
And all their Faults discern in those;
Relentless Hatred, erring Love,
We can for sacred Truth forego;
We can the warmest Friend reprove,
And bear to praise the fiercest Foe:
To what Effect? our Friends are gone,
Beyond Reproof, Regard, or Care;
And of our Foes remains there one,
The mild relenting Thoughts to share?

'Now 'tis our Boast that we can quell
The wildest Passions in their Rage;
Can their destructive Force repel,
And their impetuous Wrath assuage:
Ah! Virtue, dost thou arm when now,
This bold rebellious Race are fled;
When all these Tyrants rest, and thou
Art warring with the mighty Dead?
Revenge, Ambition, Scorn, and Pride,
And strong Desire and fierce Disdain,
The Giant-Brood by thee defied,
Lo! Time's resistless Strokes have slain.'

The conclusion is scarcely equal to this forcible and striking exordium.

'The Birth of Flattery' is nearly as good as most of the allegories which have been composed since the days of Spenser.—'Sir Eustace Grey,' and 'the Hall of Justice,' are very tragical stories, related with all the force and simplicity of the ballad style, while they are quite free from the insipid affectation by which that style has been too frequently disgraced in the hands of its modern imitators.—In order to leave his readers with an agreeable impression, Mr. C. has closed his volume with the sweetest of all subjects, 'Woman!' in a paraphrase on the African traveller Ledyard's celebrated eulogy, including an allusion to the negro-woman's song recorded by Mungo Park. The turn given to it in the following verses is ingenious and pleasing:

"What though so pale his haggard Face,
So sunk and sad his Looks,"—she cries;
"And far unlike our nobler Race,
With crisped Locks and rolling Eyes;
Yet Misery marks him of our Kind,
We see him lost, alone, afraid;
And Pangs of Body, Griefs in Mind,
Pronounce him Man, and ask our Aid.

"Perhaps in some far distant Shore,
There are who in these Forms delight;
Whose milky Features please them more,
Than ours of Jet thus burnish'd bright;
Of such may be his weeping Wife,
Such Children for their Sire may call,
And if we spare his ebbing Life,
Our Kindness may preserve them all."

We have then a similar chant by a Lapland fair-one:

"'Tis good the fainting Soul to cheer,
To see the famish'd Stranger fed;
To milk for him the mother-Deer,
To smooth for him the furry Bed.
The Powers above, our Lapland bless,
With Good no other People know;
T' enlarge the Joys that we possess,
By feeling those that we bestow!"

This contrast is evidently borrowed from Goldsmith's Traveller, though it is here applied to rather a different purpose.

The extracts which we have made from Mr. Crabbe's poems almost preclude the necessity of our pronouncing formal judgment on them: but, as we have hitherto discharged only the more agreeable part of our duty, in bestowing well-earned praise, we must now observe that the style is not free from the faults of prolixity and obscurity in some passages, and that 'the Parish Register' will certainly admit of curtailment. On the whole, however, the volume deserves very superior commendation, as well for the flow of verse, and for the language, which is manly and powerful, equally remote from vicious ornament and the still more digusting cant of idiot-simplicity, as for the sterling poetry and original powers of thought, of which it contains unquestionable proofs. One remark we add with pleasure, as prophetic of a still higher degree of excellence which the author may hereafter obtain:—his later productions are, in every respect, better and more perfect than those by which he first became known as a poet.

ART. VII. *Letters and Sonnets*, on Moral and other interesting Subjects. Addressed to Lord John Russel. By Edmund Cartwright, D D., Prebendary of Lincoln, and Chaplain to his Grace the Duke of Bedford. 12mo. pp. 210. 5s. Boards. Longman and Co. 1807.

OUR "graver years" cannot be more honourably nor more delightfully employed than in forming the youthful mind to the love of science and virtue, and exciting in it a taste for those liberal arts which Cicero has so beautifully described as "the ornament of prosperity, the refuge and solace of adversity, the best nourishment of youth, the noblest pleasure of age." The utility and importance, also, of such instructions will be easily recognized, when they impress a fortunate bias on those persons of an elevated station in society, whose conduct must affect many individuals, and whose example will probably influence a far greater number. It is possible, therefore, that Dr. Cartwright may be found eventually to have conferred a considerable benefit on the English community, by the sensible lessons here offered to a younger branch of one of the most illustrious among our noble families. Yet whether these letters and poems will be received with the same pleasure by general readers, which they afforded to a boy who must have been delighted to correspond with his learned and good humoured senior, may perhaps admit of a doubt; though we may confidently affirm that the perusal of them can hardly fail to produce improvement in every juvenile mind.

The origin of an epistolary intercourse, between two persons so much divided in years, may in some degree be collected from the Preface, and from the first letter, which states the occasion of its assuming that grave and moral turn which it wears throughout, and which appears to have dictated the propriety of its publication:

'The following pages make part only of a correspondence, originating in some incidental circumstance no longer remembered. The writer's chief aim, at the commencement of it, was merely to divert and amuse his *very* young friend, by dwelling on such subjects only as were calculated for the meridian of a child's understanding. His letters were, of course, little better than a tissue of playful or ludicrous ideas; though now and then sentiments of a different cast were occasionally interwoven, whose impression, he thought, might remain, after the mirth, which it had been his object to excite, was forgotten.

'But he soon perceived that the mental digestion of his infantine correspondent was competent to more solid and nutricious aliment than any thing he had yet supplied him with; and that, if he wished to gratify his literary appetite to much further extent, he must vary his

his entertainment. With this view he began the series of Letters and Sonnets, which make the present volume.

'The writer's inducement for blending verse with his prose was in conformity with the known predilection of his noble correspondent for poetical composition, in which his Lordship has already given, considering the early period at which his productions have been written, signal indications of future excellence.'—

'The playful style in which we have hitherto corresponded would but ill accord with that gravity of character which in our present stages of life it is now incumbent upon us to assume. I, my Lord, have completed my grand climacterical year; and your Lordship is actually entered into your teens! Let us then lay aside our quips and our quiddities, and start some serious subject of correspondence With regard to myself I have made my determination, which is, to address to your Lordship a series of Sonnets, chiefly on the moral duties, the passions, and affections.'

In the *manner* of addressing his young friend, we must acknowlege that Dr. C. appears to adopt a tone of solemnity not quite natural where so great a disparity in age prevails, though it has no doubt been excited by the disparity of rank subsisting between the preceptor and the pupil. This degree of attention and respect, however, is very different from that to which Juvenal referred when he said, "*Maxima debetur pueris* reverentia," and may perhaps have a tendency to introduce the vanity of artificial distinctions too early into the mind. We discern also a greater propensity to the language of compliment and panegyric, than would probably have found its way into instructions for boys in the humbler walks of life. In the very first letter, the author observes, 'in bestowing good advice upon your Lordship, I am sensible that I am only following the example of the rest of mankind, who are generally most liberal of their benefactions to those who least want them.' (p. 2.) Again, letter III. p. 17. 'As dangerous a companion as prosperity is to the generality of mankind, I shall however devoutly pray that she may attend your Lordship through life; and yet I should not be your friend in thus wishing your virtue to be put to the severest of all trials, were I not confident that she would come off victoriously.'

Whether the praises bestowed by Dr. C. on his 'noble correspondent's' talent for poetical composition be the decisions of a rigorous judge or of a partial preceptor, we are incapable of pronouncing any opinion; since the public have to lament that 'the very elegant sonnet, which, with very little polishing, would do credit to the *best sonnetteer of* US *all*,' (a bold eulogy!) and in which 'his Lordship has hit off the true style and character of this species of composition as happily in his

first attempt, as he could have done, had he written as many sonnets as Petrarch,' (p. 56.) is not communicated to profane eyes in the present volume: an omission which is the more to be regretted, because a strong doubt is expressed 'whether, at his Lordship's time of life, Petrarch ever wrote one half so good.' After this preference over Petrarch, we were the less surprised to observe that a 'very elegant version' of the first Ode in Horace by the same hand, uniting 'ease and elegance with closeness and fidelity,' is placed, on a careful comparison, much above the level of Francis; at least it is said, 'what your translation, or rather paraphrase, wants in closeness, is *made up for* in spirit; and if some few of his lines are more finished, *many* of yours are more animated.' (p. 168.) If these praises be really due to a youth just 'entered into his teens,' the singularity of such a circumstance may in some degree atone for the warmth with which they are expressed.

We wish that the comment on '*lyricis vatibus inseres*' had been omitted; as well as the hardy assertion that '*Mæcenas*, notwithstanding the authority of the oldest of Horace's editors, down to your Lordship, the youngest of his translators, is not properly spelled. The diphthong should be in the second syllable, *as* thus, Mecænas.' The proof of this bold proposition is curious, being derived from the etymology here ascribed to this celebrated name: 'Μη κοινος, literally, in English, Uncommon.' Dr. Cartwright has not divulged the manner, in which this long-concealed secret was discovered to him, and deems it sufficient to state a similar resemblance in an English name of great celebrity, which exactly answers to it, NEVILE, from the Latin *Ne vilis*.' We think that the one of these derivations is almost as likely to be true as the other, though the English word has the advantage of doing no violence to the established spelling.

We have spoken with freedom of that complimentary strain which runs through this little volume, because it appears to us unfavourable in some degree to the moral qualities, and still more so to the literary improvement, of young students. No stimulus so entirely loses its effect by constant application, as that of praise; and no appetite, having been once indulged, is so difficult to be satisfied or corrected. We are far, however, from imputing this tone of complaisance to any thing like servility in Dr. Cartwright; the whole of whose instructions are substantially good and useful, whose principles are excellent, and whose views are highly liberal. The sonnets, which, as well as the letters, are twenty-four in number, do not affect any great display of poetical ornament, but are sensible and moral productions, clearly expressed, and very neatly

neatly versified. The following is a fair specimen, and we sincerely hope that the prophecy contained in it may in due season be accomplished:

'WRITTEN IN THE TEMPLE OF LIBERTY AT WOBURN ABBEY.

'*To the Marquiss of Tavistock.*

'Here in the centre, where the patriot band
In sculptured forms this fane of freedom grace,
The noble founder's image shall have place,
And here, in breathing marble, BEDFORD stand.
The expected statue from CANOVA's hand,
Whose chissel, faithful to his art, can trace
The outward lineaments of form and face,
Our wondering admiration may command.
What more can Art? In YOU we look to find,
In full display, and at no distant term,
His nobler part, his virtues and his mind,
Serene, humane, intelligent, and firm,
Like his your aim to benefit mankind!
The future plant who sees not in the germ?"

We quote also one of the letters, with its poetical conclusion:

'My dear Lord,

'It would be no difficult undertaking to prove that there is scarcely any passion which, when suffered to operate within certain limits, is not justifiable, and even necessary; and which might not be virtuously gratified, or usefully indulged *in*. This observation will apply to none with stricter propriety than to that which I have chosen for the subject of the following sonnet.

'Pride, when carried to excess, is universally admitted to be one of the most odious and despicable passions by which the human mind can be actuated and degraded. And yet, without some portion of this stimulating ingredient in his composition, man would be but an insipid character. For without this powerful motive to virtue and virtuous ambition, he would be too often inattentive to the claims which he had upon society, or to those which society had upon him. Having few other guides of his conduct than abstract principles of right and wrong, the energies of his mind would be but imperfectly awakened; or if by any unusual exertion or excitement they were momentarily called into action, they would soon subside and relapse into torpid inactivity, or, at the best, fall short of the objects which they were directed *to*.

'By duly appreciating his situation and connections in society, and by properly estimating their value, he learns to set a proper value upon himself; and this self-estimation, which is but another word for pride, tells him, in language which could not, it might he supposed, be easily misunderstood, that its gratification is legitimately to be obtained in no other way than by first obtaining the esteem of others.

'So far, then, pride is an useful, not to say virtuous passion. But it unfortunately happens, that we seldom wait till our characters have acquired their due value from the sterling approbation of the world. Estimating our title to the respect and homage of mankind by the imaginary standard of our own importance, we are perpetually endeavouring to enforce our claims, sometimes by artifice, and at others by insolence; by insolence, which makes us shunned and detested, or by artifice, which makes us laughed at and despised. And hence, in support of our fanciful pretensions, we have recourse to every expedient which our inflated imaginations can suggest. Forming the most chimerical calculations on the distinctions of birth, fortune, rank, station, or personal accomplishments, we draw upon one or other of these alternately or collectively, as may best answer our purpose, for the tax which we have the impertinent presumption to fancy that we are entitled to exact. And yet, as it is not altogether unreasonable to value ourselves, to a certain extent, on these distinctions, pride, on any of these grounds, may be forgiven, provided it shews itself in such a way as to prove that we are not unworthy of them. "The fame of an applauded ancestor," as an ingenious historian very justly observes *, "has stimulated many to perform noble actions, or to preserve an honourable character, and will continue so to operate while human nature exists. It creates a sentiment of honour, a dread of disgrace, an useful pride of name, which, though not universally efficient, will frequently check the vicious propensities of passion or selfishness, when reason or religion has exhorted in vain." The same observation will hold good with respect to those other grounds on which may be founded admissible claims.

'But the most striking singularity in the history of this universal passion is, that it generally prevails most where there is the least foundation for it to build *upon*. There is no man so obscure and insignificant as not to be proud, if he be so disposed. Such is the insatiable appetite of some men for distinction, that no means are thought too improbable or absurd to obtain it. Hence a man who has neither family, fortune, rank, station, nor personal endowments on which to value himself, will frequently exhibit as much pride in his conversation and deportment as a German prince, or a grandee of Spain. Scarcely any man, however, is so circumstanced as not to have the means of gratifying a laudable pride, if with such limited gratification he will be modestly contented. Every one, how humble soever may be his station, has some pursuit, profession, or occupation, in which it ought to be his pride and his ambition to endeavour at least to excel. Besides these, there is another field of exertion which is open to every one; in which, indeed, the palm of glory may be contested *for* even by the lowest with the highest; by the peasant with the prince. The contest which I allude *to* is in the race of virtue, in which it should be our highest ambition, as our greatest pride, to be crowned with victory.

'* Turner's History of the Manners, &c. of the Anglo-Saxons.'

'Ye

'Ye sons of Pride, with supercilious glance
Why turn from modest diffidence away?
On Nature's equal children look askance,
And eye with cold regard your kindred clay?
If thus your fancied claims ye would advance,
How widely distant from your aim you stray!
Would you your real consequence inhance,
Let Pride a different character display.
Do virtuous ancestors of noble birth
Your Pride inflame? Go, emulate their worth.
Is wealth your boast? Then yours the power to bless!
How proud the feeling to relieve distress!
Are yours the untold treasures of the mind?
What pride with these to benefit mankind!'

Dr. Cartwright has been formerly introduced to the acquaintance of poetic readers, by the publication of some pleasing legendary tales and sonnets.

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Art. VIII. *A History of the early Part of the Reign of James the Second;* with an Introductory Chapter. By the Right Hon. Charles James Fox. To which is added an Appendix. 4to. Elephant Paper, 5l. 5s. Royal Paper, 2l. 12s. 6d. Common Paper, 1l. 16s. Boards. Miller. 1808.

Had we been warranted to disregard the impatience of public curiosity, and solely to consult our own feelings, we should have taken a much larger portion of time than we are now allotting to the delicate and important functions to which we are here called; and it is with reluctance that we venture, in circumstances of divided attention and of haste, on an investigation to which our most deliberate and most mature exertions might perhaps prove inadequate.

As the friend and patron of every liberal pursuit,—as a man whose talents and acquirements, if they have been equalled, have not in any age or country been exceeded,—the regretted author of the volume before us would be intitled to the utmost respect which it is in our power to shew: but how is this demand on us increased, when we view him as the protecting genius and guardian of Liberty, her chief support and ornament;—when we recollect that, in a season of arduous trial, while open foes and pretended friends as it were conspired together to crush and overwhelm her, he nobly stood forth almost alone, a host in her defence;—and that, if he was not able to render all her behests respected, his exertions never abated in her cause, though so many violently outraged or meanly deserted her. It is not perhaps too much to say, that to him she owes the largest share of the credit, authority, and influence

fluence which she has been able to retain in this empire. When slighted and ill treated in her antient favourite and secure residence, she found in him a faithful adherent and a resolute defender. Britons ought not hastily to forget the service. We at least will remember it; and when such a personage, having such claims on the great interests to which our labours have from their commencement been devoted, requires our notice, we must feel great anxiety to treat him with the consideration which is his due. Deeply, however, as we revere his memory, it is less the man than the cause to which his life had been consecrated, and to which he sacrificed the charms of office, the distinctions of power, the fame of active service, and even the incense of popular applause, that induces us ardently to wish that we were in a situation more favourable to a due execution of our present task.

To ourselves we seem to have as it were under our eyes a rising structure, which promises to become some spacious and majestic temple in honour of Liberty, whither her faithful votaries are about to resort to pay their vows, and to offer pure homage; and in frequenting which they will have their zeal animated in her cause, their minds instructed in her principles, and their views of her value and benefits enlarged and illumined. A delightful road conducts to the commanding site. We had imagined that we had been well acquainted with the surrounding country: but, looking around us as we approach, the vision is carried to an extent far beyond what we had ever before been able to reach, and we are attracted by scenery which on all former occasions had escaped us. Then entering on the sacred spot, we examine the objects which brought us to the place; and the noble avenues, the well-proportioned portico, the arrangement of the columns, enchant the experienced eye, and suggest the future aspect of the completed fabric. Proceeding to survey the interior, we are struck with the solidity of the foundations, the order of the compartments, the form and style of the edifice, the excellence of the materials, and the admirable workmanship: we trace the mighty soul of the architect in the design; and we discern all his great qualities in its incipient execution.

When the mind has been for some time thus agreeably occupied, it is suddenly overwhelmed with the deepest sorrow, on recollection whispering to it that the proud pile so auspiciously commenced will never advance farther, for that the creasing spirit has flown and the labouring hand lies inanimate!

—*O Parcæ,*
" *Omnia debemur vobis ; paulumque morati,*
Serius aut citius sedem properamus ad unam ;
Tendimus huc omnes !" OVID. *Met.* x.

Whoever reflects on the course of Mr. Fox's life, the direction of his pursuits, the comprehension of his mind, his great and various attainments, his disciplined taste, his just predilection for simplicity of style, the ingenuousness of his nature, and his unsullied integrity, will admit that he was qualified as much as if not more than any human being who ever lived, to furnish a model of historical composition. Highly as we should estimate such a gift from such a person, in another view we should regard it as still more important; we mean as disclosing, inculcating, elucidating, and establishing those free principles of government, and those notions of the rights of mankind, which lie at the foundation of the prosperity of states and the happiness of individuals. This is the ground on which we feel so solicitous to impress our readers with an adequate sense of the inestimable and permanent value of the imperfect remains which we now introduce to their notice. It is not to the simplicity of the narrative, the neat detail, the authentic relation, the interest of the page, the fine conceptions, the exquisite criticisms, nor the literary merit generally, high as is the praise which they deserve, that we principally invite attention: but it is for the councils which these precious documents impart to princes, and for the lessons which they inculcate on subjects, that we wish to see them made the political manual of free-born Britons;—councils and lessons which are the dying bequests of one who devoted himself to maintain and defend the principles on which they are founded.

In this volume, three distinct objects claim the reader's notice; a prefatory address from the noble editor Lord Holland, the introductory chapter to the work, and that part of the history itself which the author lived to complete: followed by numerous important state-papers, which form an Appendix. The preface will be found well to accord with the body of the volume, to which it is a most valuable introduction, and on which it throws very material light. The extracts from the author's letters, which are inserted in it, are highly appropriate; while the feelings of honour and delicacy, and the sentiments of piety towards departed excellence, which it manifests, indicate dispositions and accomplishments which add distinction to rank, and are worthy of the editor's near affinity to the illustrious deceased.—Though we

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do not collect from these pages that Mr. Fox communicated to his friends the considerations which determined him in the selection of his subject, there can be little doubt, as is intimated by the Editor, that his choice would be naturally drawn to that period, in treating of which he should be enabled to render lasting service to those great principles that had ever been his main object: zealously maintaining those principles during a long public career, he devoted the leisure of privacy to establish their authority and to extend their influence;—thus consummating the character of a patriot.

A reflection which is taken from one of Mr. Fox's letters eminently deserves consideration, though it cannot have escaped attentive readers of history:

"History goes on, (he remarked,) but it goes on very slowly. The fact is, I am a very slow writer, but I promise I will persevere. I believe I am too scrupulous both about language and facts; though with respect to the latter, it is hardly possible. It is astonishing how many facts one finds related, for which there is no authority whatever. Tradition, you will say, does in some cases, but it will not apply to others."

The extreme anxiety of Mr. Fox to render his narrations genuine, and the pains which he bestowed in attaining this laudable object, are to be recorded as not the least among his excellencies; they shew his high integrity, and his exquisite sense of honour, not less clearly than they bespeak his correct notions of the duties of an historian, and of the only solid basis of historical fame. The subject of the moral obligations of authors has scarcely ever been touched. Does a writer mis-state or misrepresent, he is perhaps termed negligent and careless; epithets that are much too gentle to characterize an offence which is a flagrant breach of morality. How admirable were the feelings of our departed historian on this subject, as they are described by his Editor! 'It appears that he took indefatigable pains to investigate the authority for every assertion in the writers he consulted, and to correct the slightest variation in their accounts, though apparently of little importance. Before he drew any inference whatever, the weight of evidence was so carefully balanced in his mind, that the authority for each particular circumstance was separately examined, and distinctly ascertained.' How much stronger are his claims to the acknowlegements of mankind, and how much better does he consult the durability and extent of his fame, who compiles a genuine account of even a very short period, than he who travels over centuries, perpetuating the inaccuracies and reiterating the falsehoods of his predecessors? If the high degree in which this great writer

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felt this obligation, and his scrupulous discharge of it, should influence ingenuous minds, who may in future seek distinction in this walk of literature, to cherish a similar feeling, it will be not the least of the services which this singularly interesting volume shall have rendered to the world. The sins of this sort, which are daily committed by men of characters in other respects fair and honourable, induce us to hold out thus prominently this prime and rare trait in the literary character of Charles James Fox.

If our readers should begin to wish us to take leave of the editor and introduce them without farther delay to the author himself, we must guard against mistakes in this respect, by observing that it is with the author almost exclusively that they are communing in this well judged preface; and that in many parts of it, he appears with fully as much advantage as in his own work. The pages which, in a manner so easy and familiar, convey to us his notions on some important points of criticism, we would not exchange for any which at this moment we are able to call to our recollection in Cicero or Quintilian. We do not desire our readers to depend on our judgment, in this matter; let them decide for themselves. Lord Holland informs us that the author

'Had formed his plan so exclusively on the model of ancient writers, that he not only felt some repugnance to the modern practice of notes, but he thought that all which an historian wished to say, should be introduced as part of a continued narration, and never assume the appearance of a digression, much less of a dissertation annexed to it. From the period, therefore, that he closed his Introductory Chapter, he defined his duty as an author, to consist in recounting the facts as they arose, or in his simple and forcible language, *in telling the story of those times.* A conversation which passed on the subject of the literature of the age of James the Second, proved his rigid adherence to these ideas, and perhaps the substance of it may serve to illustrate and explain them. In speaking of the writers of that period, he lamented that he had not devised a method of interweaving any account of them or their works, much less any criticism on their style, into his History. On my suggesting the example of Hume and Voltaire, who have discussed such topicks at some length, either at the end of each reign, or in a separate Chapter, he observed, with much commendation of their execution of it, that such a contrivance might be a good mode of writing critical essays, but that it was, in his opinion, incompatible with the nature of his undertaking, which, if it ceased to be a narrative, ceased to be a history.'

We imagine that few scholars and men of taste will be found, who will not applaud an opinion which is not less happily expressed than finely conceived; and to which the

author adheres with a firmness which genius confiding in its own decisions is ever apt to inspire. He felt this course to be the true one, he anticipated all the effects which in following it he should give to his narrative, and he was not to be lured from it by trivial advantages and false glitter. May other historians rise who will feel and act in like manner!

It is also stated that

'On the rules of writing he had reflected much, and deeply. His own habits naturally led him to compare them with those of publick speaking, and the different, and even opposite principles upon which excellence is to be attained in these two great arts, were no unusual topicks of his conversation. The difference did not, in his judgment, consist so much in language or diction, as in the arrangement of thoughts, the length and construction of sentences, and, if I may borrow a phrase familiar to public speakers, in the mode of putting an argument. A writer, to preserve his perspicuity, must keep distinct and separate those parts of a discourse, which the orator is enabled, by modulation of voice, and with the aid of action, to bring at once into view, without confounding or perplexing his audience. Frequency of allusion which, in speaking produces the happiest effect, in writing renders the sense obscure, and interrupts the simplicity of the discourse. Even those sudden turns, those unforeseen flashes of wit which, struck out at the moment, dazzle and delight a publick assembly, appear cold and inanimate, when deliberately introduced into a written composition.'

Expressions which by Cicero are playfully used, but which are applied in these pages (as we conceive) with more distinctness and precision, will, if taken in a serious sense, be found to express the leading sentiments of the British Orator on these subjects: we allude to a passage in which one of the speakers is introduced as saying that, for historical composition, "*Nihil opus est Oratore; satis est non esse mendacem.*" How much Mr. Fox feared that the orator would encroach on the historian, the subsequent passage, containing a criticism with which we completely agree, will inform us:

'Notwithstanding these circumstances, no political tract of any note in our language, is in form or style less oratorical, or with the exception of one passage, more free from those peculiarities, which the practice of public speaking seems calculated to produce. Such a strict observance of these principles must have cost him great trouble and attention. He was so apprehensive that his writings might retain some traces of that art, in the exercise of which he had employed the greater part of his life, that he frequently rejected passages, which in any other author would not have appeared liable to such an objection. He seems even to have distrusted his own judgment upon this subject; and after having taken the greatest pains, he was never sufficiently satisfied of his own success. If we except

except the account of the Earl of Argyle, the Introductory Chapter is unquestionably the most correct and finished part of the present publication. He did not, however, conceive it to be entirely exempt from a defect to which he apprehended that his works must be peculiarly exposed. He says to his correspondent, "I have at last finished my Introduction, which after all is more like a speech than it should be."

The oratorical passage here meant at first struck us to be the fine apostrophe to Cervantes, which referred to a bold project of a Noble Lord, who has since been signally rewarded, and of whose political wisdom this country has had long experience. On recollection, however, we apprehend that the passage in question preceded the statement of the fairy vision of the march to Paris, and must have referred to some other similar observation of the same noble Lord, or one of his associates of equal discernment and foresight. The idea, which seems to have predominated in Mr. Fox's mind on this subject, is happily expressed by the Orator of Rome; who, speaking of history, says, "*sine sententiarum forensium aculeis persequendum est.*"

In the sentiment which the subsequent passage collaterally expresses, we have long participated:

'Simplicity, both in expression and construction, was the quality in style which he most admired, and the beauty he chiefly endeavoured to attain. He was the more scrupulously anxious to preserve this character in his writings, because he thought that the example of some great writers had, in his own time, perverted the taste of the publick, and that their imitators had corrupted the purity of the English language. Though he frequently commended both Hume's and Blackstone's style, and always spoke of Middleton's with admiration, he once assured me, that he would admit no word into his book, for which he had not the authority of Dryden.'

While Lord Holland admits that the work before us is *incomplete and unfinished*, he states it as his opinion that, if its illustrious author had lived to give it the last polish, he would not have expunged some phrases in it which may be regarded by many as too familiar and colloquial: for he tells us that

'Such was his abhorrence of any thing that savoured of pedantry or affectation, that if he was ever reduced to the alternative of an inflated, or homely expression, I have no doubt but he preferred the latter. This persuasion, in addition to many other considerations, has induced me religiously to preserve, in the publication of this Work, every phrase and word of the Original Manuscript. Those who are disposed to respect his authority, may have the satisfaction of knowing, that there is not one syllable in the following Chapters, which is not the genuine production of Mr. Fox. That there are several passages, (especially in the latter end of the text,) which

which he might, that there are some which he obviously would, have corrected, is unquestionable; but, with the knowledge of such scrupulous attention to language in an author, to have substituted any word or expression, for that which he had written, would not have been presumption only, but injustice.'

We are confident that every man who venerates genius, and who feels what is due to it, will applaud this conduct of the noble Editor, and be thankful for the grateful information which he here imparts.

The handsome acknowlegement which Lord Holland makes to a valuable writer, to whom Scotch history is so much indebted, we have great pleasure in introducing:

'It is necessary to observe, that I am indebted to Mr. Laing, both for advice and assistance in the division of the paragraphs, the annexing of marginal notes and references, the selection of the Appendix, and the superintendance of the press. From his judgment and experience, I have derived great benefit; and his friendship in undertaking the task has afforded me the further satisfaction of reflecting, that I have been guided throughout by that advice to which the Author himself would have wished me on such an occasion to have recourse.'

This preface also relates, in a succinct and satisfactory manner, the fate of the English papers in the Scotch College at Paris. The Manuscripts of King James II. have beyond all doubt been destroyed: but a cotemporary narrative of less value, founded as it is supposed upon them, has been preserved.

The body of this volume consists of an introductory chapter, and two chapters which contain the history of the reign of James II. from his accession to the execution of the Duke of Monmouth, including a retrospect of James's administration of Scotland in the preceding reign. The period, it is true, is short: but it is not, as it has been represented, barren of interest. The accession of a Catholic Prince to a Protestant throne, at a time in which the principles of religious liberty were little understood, and scarcely any where acknowleged; the base and abject behaviour of the country on the occasion; the slavish doctrines promulgated by the university of Oxford, and by churchmen in general; the ignominious relations which the new monarch, with the sanction of his ministers, contracted with France; and two rebellions, in which the spirit of the administration and the temper of the king were fully displayed; were subjects worthy of the pen of Mr. Fox, and of which he has penned accounts that will not cease to be read with lively interest as long as men shall continue to be held together by civil government and social ties.

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In the introductory chapter, we have a view of our history from the reign of Henry VII. to the epoch at which the narrative before us commences. This is divided into three periods; the first ending late in the reign of Elizabeth, the second extending to the meeting of the long Parliament, and the third terminating with the accession of the monarch whose history this volume commences. The subjects of which the author treats under the head of the latter period are 'Meeting of Partiament—Redress of Grievances—Strafford's Attainder—The commencement of the Civil War—Treaty from the Isle of Wight—The King's Execution—Cromwell's Power;—his Character—Indifference of the Nation respecting Forms of Government—The Restoration—Ministry of Clarendon and Southampton—Cabal—Dutch War—De Witt—The Prince of Orange—The Popish Plot—The Habeas Corpus Act—The Exclusion Bill—Dissolution of Charles the Second's last Parliament—His Power;—his Tyranny in Scotland; in England—Exorbitant Fines—Executions—Forfeitures of Charters—Despotism established—Despondency of good Men—Charles's Death—His Character—Reflections upon the probable Consequences of his Reign and Death.'

The full account, which we have given of the Preface, will render it less necessary that we should introduce our quotations from the author with such preliminary observations as we should wish to interpose, if our limits would admit of them.—We think that the ensuing passage is not only in the true spirit and manner of Mr. Fox, but also affords a considerable insight into his political views and sentiments:

'The third period, as it is that which immediately precedes the commencement of this History, requires a rather detailed examination; nor is there any more fertile of matter, whether for reflection or speculation. Between the year sixteen hundred and forty, and the death of Charles the Second, we have the opportunity of contemplating the state in almost every variety of circumstance. Religious disputes, political contest in all its forms and degrees, from the honest exertions of party, and the corrupt intrigues of faction, to violence and civil war; despotism, first in the person of an usurper, and afterwards in that of an hereditary king; the most memorable and salutary improvements in the laws, the most abandoned administration of them; in fine, whatever can happen to a nation, whether of glorious or calamitous, makes a part of this astonishing and instructive picture.

'The commencement of this period is marked by exertions of the people, through their representatives in the House of Commons, not only justifiable in their principle, but directed to the properest objects, and in a manner the most judicious. Many of their leaders were greatly versed in ancient as well as modern learning, and were

even enthusiastically attached to the great names of antiquity; but they never conceived the wild project of assimilating the government of England to that of Athens, of Sparta, or of Rome. They were content with applying to the English constitution, and to the English laws, the spirit of liberty which had animated, and rendered illustrious, the ancient republicks. Their first object was to obtain redress of past grievances with a proper regard to the individuals who had suffered; the next, to prevent the recurrence of such grievances, by the abolition of tyrannical tribunals acting upon arbitrary maxims in criminal proceedings, and most improperly denominated courts of justice. They then proceeded to establish that fundamental principle of all free government, the preserving of the purse to the people and their representatives. And though there may be more difference of opinion upon their proposed regulations in regard to the militia, yet surely, when a contest was to be foreseen, they could not, consistently with prudence, leave the power of the sword altogether in the hands of an adverse party.'

In the concluding part of a delicate disquisition, in which the author exercises the full rights of a subject of a free country, and in the passages which follow it, the mind of Mr. Fox strongly displays itself. Referring to the execution of Charles I., he says,

'If we consider the question of example in a more extended view, and look to the general effect produced upon the minds of men, it cannot be doubted but the opportunity thus given to Charles, to display his firmness and piety, has created more respect for his memory than it could otherwise have obtained. Respect and pity for the sufferer on one hand, and hatred to his enemies on the other, soon produce favour and aversion to their respective causes; and thus, even though it should be admitted, (which is doubtful,) that some advantage may have been gained to the cause of liberty, by the terror of the example operating upon the minds of princes, such advantage is far outweighed by the zeal which admiration for virtue, and pity for sufferings, the best passions of the human heart, have excited in favour of the royal cause. It has been thought dangerous to the morals of mankind, even in fiction and romance, to make us sympathize with characters whose general conduct is blameable; but how much greater must the effect be, when in real history our feelings are interested in favour of a monarch with whom, to say the least, his subjects were obliged to contend in arms for their liberty? After all, however, notwithstanding what the more reasonable part of mankind may think upon this question, it is much to be doubted whether this singular proceeding has not, as much as any other circumstance, served to raise the character of the English nation in the opinion of Europe in general. He who has read, and still more he who has heard in conversation, discussions upon this subject by foreigners, must have perceived, that, even in the minds of those who condemn the act, the impression made by it has been far more that of respect and admiration, than that of disgust and horrour. The truth is, that the guilt of the action, that is to say, the taking away of the life of

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the King, is what most men in the place of Cromwell and his associates would have incurred; what there is of splendour and of magnanimity in it, I mean the publicity and solemnity of the act, is what few would be capable of displaying. It is a degrading fact to human nature, that even the sending away of the Duke of Gloucester was an instance of generosity almost unexampled in the history of transactions of this nature.

'From the execution of the King to the death of Cromwell, the government was, with some variation of forms, in substance monarchical and absolute, as a government established by a military force will almost invariably be, especially when the exertions of such a force are continued for any length of time. If to this general rule our own age, and a people whom their origin and near relation to us would almost warrant us to call our own nation, have afforded a splendid and perhaps a solitary exception, we must reflect not only, that a character of virtues so happily tempered by one another, and so wholly unalloyed with any vices, as that of Washington, is hardly to be found in the pages of history, but that even Washington himself might not have been able to act his most glorious of all parts, without the existence of circumstances uncommonly favourable, and almost peculiar to the country which was to be the theatre of it. Virtue like his depends not indeed upon time or place; but although in no country or time would he have degraded himself into a Pisistratus, or a Cæsar, or a Cromwell, he might have shared the fate of a Cato, or a De Witt; or, like Ludlow and Sidney, have mourned in exile the lost liberties of his country.

'With the life of the Protector almost immediately ended the government which he had established. The great talents of this extraordinary person had supported, during his life, a system condemned equally by reason and by prejudice; by reason, as wanting freedom; by prejudice, as an usurpation; and it must be confessed to be no mean testimony to his genius, that, notwithstanding the radical defects of such a system, the splendour of his character and exploits render the æra of the Protectorship one of the most brilliant in English history. It is true his conduct in foreign concerns, is set off to advantage, by a comparison of it with that of those who preceded, and who followed him. If he made a mistake in espousing the French interest instead of the Spanish, we should recollect, that in examining this question we must divest our minds entirely of all the considerations which the subsequent relative state of those two empires suggest to us, before we can become impartial judges in it; and at any rate, we must allow his reign, in regard to European concerns, to have been most glorious when contrasted with the pusillanimity of James the First, with the levity of Charles the First, and the mercenary meanness of the two last Princes of the House of Stuart. Upon the whole, the character of Cromwell must ever stand high in the list of those, who raised themselves to supreme power by the force of their genius; and among such, even in respect of moral virtue, it would be found to be one of the least exceptionable, if it had not been tainted with that most odious and degrading of all human vices, Hypocrisy.'

The warmth of the tribute which Mr. Fox pays to the memory of De Witt shews how highly he estimated patriotism:

'Besides the important consequences produced by this second Dutch war in England, it gave birth to two great events in Holland; the one as favourable, as the other was disastrous, to the cause of general liberty. The catastrophe of De Witt, the wisest, best, and most truly patriotick minister that ever appeared upon the publick stage, as it was an act of the most crying injustice and ingratitude, so likewise is it the most completely discouraging example, that history affords to the lovers of liberty. If Aristides was banished, he was also recalled: if Dion was repaid for his services to the Syracusans by ingratitude, that ingratitude was more than once repented of: if Sidney and Russel died upon the scaffold, they had not the cruel mortification of falling by the hands of the people: ample justice was done to their memory, and the very sound of their names is still animating to every Englishman attached to their glorious cause. But with De Witt fell also his cause and his party; and although a name so respected by all who revere virtue and wisdom, when employed in their noblest sphere, the political service of the publick, must undoubtedly be doubly dear to his countrymen, yet I do not know that, even to this day, any publick honours have been paid by them to his memory.'

The subsequent passage may serve as a specimen of the fairness which pervades the whole of this performance:

'The measures of the prevailing party in the House of Commons, in these times, (Charles II.) appear, (with the exception of their dreadful proceedings in the business of the pretended plot, and of their violence towards those who petitioned and addressed against Parliament,) to have been, in general, highly laudable and meritorious; and yet I am afraid it may be justly suspected, that it was precisely to that part of their conduct which related to the plot, and which is most reprehensible, that they were indebted for their power to make the noble, and in some instances successful, struggles for liberty, which do so much honour to their memory. The danger to be apprehended from military force, being always, in the view of wise men, the most urgent, they first voted the disbanding of the army, and the two Houses passed a bill for that pupose, to which the King found himself obliged to consent. But to the bill which followed, for establishing the regular assembling of the militia, and for providing for their being in arms six weeks in the year, he opposed his royal negative; thus making his stand upon the same point on which his father had done; a circumstance which, if events had taken a turn against him, would not have failed of being much noticed by historians. Civil securities for freedom came to be afterwards considered; and it is to be remarked, that to these times of heat and passion, and to one of those parliaments, which so disgraced themselves and the nation, by the countenance given to Oates and Bedloe, and by the persecution of so many innocent victims, we are indebted for the Habeas Corpus Act, the

the most important barrier against tyranny, and best framed protection for the liberty of individuals, that has ever existed in any ancient or modern commonwealth.'

In no part of this volume, do the reasoning powers of Mr. Fox appear to more advantage than in his reflections on the Exclusion-bill; which, he tells us,

'Being vigorously resisted by the court, by the church, and by the Tories, was lost in the House of Lords. The restrictions offered by the King to be put upon a Popish successour are supposed to have been among the most powerful of those means to which he was indebted for his success.

'The dispute was no longer, whether or not the dangers resulting from James's succession were real, and such as ought to be guarded against by parliamentary provisions; but whether the exclusion, or restrictions, furnished the most safe, and eligible mode of compassing the object which both sides pretended to have in view. The argument upon this state of the question is clearly, forcibly, and, I think, convincingly, stated by Rapin, who exposes very ably the extreme folly of trusting to measures, without consideration of the men who are to execute them. Even in Hume's statement of the question, whatever may have been his intention, the arguments in favour of the exclusion appear to me greatly to preponderate. Indeed it is not easy to conceive upon what principles even the Tories could justify their support of the restrictions. Many among them, no doubt, saw the provisions in the same light in which the Whigs represented them, as an expedient, admirably indeed adapted to the real object of upholding the present King's power, by the defeat of the exclusion, but never likely to take effect for their pretended purpose of controuling that of his successour; and supported them for that very reason. But such a principle of conduct was too fraudulent to be avowed; nor ought it perhaps, in candour, to be imputed to the majority of the party. To those who acted with good faith, and meant that the restrictions should really take place, and be effectual, surely it ought to have occurred, (and to those who most prized the prerogatives of the crown, it ought most forcibly to have occurred,) that in consenting to curtail the powers of the crown, rather than to alter the succession, they were adopting the greater, in order to avoid the lesser evil. The question, what are to be the powers of the crown, is surely of superiour importance to that of, who shall wear it? Those, at least, who consider the royal prerogative as vested in the King, not for his sake, but for that of his subjects, must consider the one of these questions as much above the other in dignity, as the rights of the public are more valuable than those of an individual. In this view the prerogatives of the crown are in substance and effect the rights of the people; and these rights of the people were not to be sacrificed to the purpose of preserving the succession to the most favoured prince, much less to one who, on account of his religious persuasion, was justly feared and suspected. In truth, the question between the exclusion and restrictions seems peculiarly calculated to ascertain the different views in which the different parties in this country have seen, and perhaps

ever will see, the prerogatives of the crown. The Whigs, who consider them as a trust for the people, a doctrine which the Tories themselves, when pushed in argument, will sometimes admit, naturally think it their duty rather to change the manager of the trust, than to impair the subject of it; while others, who consider them as the right or property of the King, will as naturally act as they would do in the case of any other property, and consent to the loss or annihilation of any part of it, for the purpose of preserving the remainder to him, whom they style the rightful owner. If the people be the sovereign, and the King the delegate, it is better to change the bailiff than to injure the farm; but if the King be the proprietor, it is better the farm should be impaired, nay, part of it destroyed, than that the whole should pass over to an usurper. The royal prerogative ought, according to the Whigs, (not in the case of a Popish successour only, but in all cases,) to be reduced to such powers as are in their exercise beneficial to the people; and of the benefit of these they will not rashly suffer the people to be deprived, whether the executive power be in the hands of an hereditary, or of an elected king; of a regent, or of any other denomination of magistrate; while on the other hand, they who consider prerogative with reference only to royalty, will, with equal readiness, consent either to the extension or the suspension of its exercise, as the occasional interests of the prince may seem to require. The senseless plea of a divine and indefesible right in James, which even the legislature was incompetent to set aside, though as inconsistent with the declarations of Parliament in the Statute Book, and with the whole practice of the English Constitution, as it is repugnant to nature and common sense, was yet warmly insisted upon by the high-church party. Such an argument, as might naturally be expected, operated rather to provoke the Whigs to perseverance, than to dissuade them from their measure: it was, in their eyes, an additional merit belonging to the Exclusion Bill, that it strengthened, by one instance more, the authority of former statutes, in reprobating a doctrine which seems to imply, that man can have a property in his fellow creatures. By far the best argument in favour of the restrictions, is the practical one, that they could be obtained, and that the exclusion could not; but the value of this argument is chiefly proved by the event. The Exclusionists had a fair prospect of success, and their plan being clearly the best, they were justified in pursuing it.'

We must here pause for the present; recommending it to our young readers to pay particular attention to the early part of the chapter now under examination, but which our confined limits have obliged us to pass over. The striking and original views which are there taken of the former periods of our history, if duly impressed on their minds, will qualify them to contemplate its pages with greater profit and advantage; and will fix their attention on events which they would probably have overlooked, place others in a more clear light, and enable them to trace their road amid intricacies which

which would before have confounded them. Of the work in general, reserving to ourselves another opportunity of considering it, we would observe that it far exceeds the expectations which we had formed, in ignorance of the time which the illustrious author had devoted to it, and of the zeal and earnestness with which he had prosecuted his labours. Egregiously indeed do we mistake, if Mr. Fox be not as much himself in these fragments, as in any of the most happy displays which reflected such splendor on his public career. We here contemplate his entire mind, endowed with all those singular powers of moving and persuading, of discussing, sifting, unravelling, and elucidating, by which he stood so pre-eminently distinguished. We discover him in all his fearless attachment to truth, in all his zeal for the interests of liberty and humanity, giving the promise of being as eminent in history as he was consummate in oratory; of becoming an historian who united the patriot and the philosopher, and was aided by the *tact* and experience of the statesman. The champion here as well as in his speeches of liberal and generous sentiments—combating the despotism of the single and of the many,—contending for the ascendancy of virtue, knowlege, and wisdom,—and as little conciliating sickly patriotism as venal servility, we every where recognize the friend of constitutional monarchy and temperate reform, and the enemy of abuses and corruption. If there exist hypocrites who affect to feel, and fools who really do feel, doubts in these particulars, his calumniated spirit has disdained the office of attempting to establish by professions, that which had been abundantly proved by the whole tenor and all the acts of his public life. His sentiments breathe the genuine spirit of whiggism, and his expressions are conceived in its boldest language. He avows no preference for forms of government in the abstract, but appears to value them only as they secure the prosperity of states and individual happiness. In his pages, kings and princes are not flattered, nor their vices disguised, nor their delinquencies palliated; their offices he regards as trusts, the titles of their power and dignity. As little does he pay his court to the people; their errors and mistakes meet from him with no false tenderness; and if in favour of Princes he wishes for no love and veneration except on the score of their virtues and services, he never exhibits the liberty which he holds out to the people as the first of blessings but as in union with law. To Princes and people his work, to adopt a very common phrase, is a mirror in which the former may behold the consequence of violating and trifling with the duties of their sacred trusts, and the latter may

discern the mischiefs which flow from servility and delusion, from a puerile confidence in rulers, and from an indifference to liberty. Is *he* not loyal who holds up to the view of kings useful mementoes, and inculcates on them maxims and rules which will make their reigns glorious and their subjects happy? Is *he* not a patriot, who sets the people on their guard against infirmities which are habitual to them, and who warns them against errors which sooner or later become irretievable? Or must *he* be set down as not well affected to the church, who fully exposes, and severely arraigns, its disgraceful and abject behaviour in the reigns of the latter Stuarts? As well might that man be pronounced insensible to the charms of a virtuous and lovely woman, whom the behaviour of a prostitute disgusts.

These are some of the impressions which have been made on us by a rapid perusal of the posthumous remains of our great patriot and statesman. However they may strike good judges, or in whatever light they may appear to ourselves when we shall have farther examined and reflected on the subject to which they refer, of this we can assure our readers, that they originate in no arrogance, nor are in any degree allied to a desire of misleading. We are not unmindful that we cannot, by our praise, exalt the author, nor enhance the merit of his labours; though we may prejudice both, and disparage ourselves, by injudicious and unmerited commendation. A more deliberate perusal of this volume might have rendered our observations less unworthy of its substance, but it could not have increased our conviction that, in calling forth the attention of our fellow subjects to the sentiments favourable to constitutional freedom which glow so vividly in its pages, we were attempting a most meritorious service.

[*To be continued.*] **Jo.**

ART. IX. *A History of the Penal Laws against the Irish Catholics*; from the Treaty of Limerick to the Union. By Henry Parnell, Esq, M.P. 8vo. pp. 159. 6s. sewed. Harding. 1808.

NEVER did eloquence more laudably exert itself than on a late memorable occasion, in regard to the subject of this tract; nor has its power been often more signally manifested, or its effects been equally flattering. The angry passions seemed abashed, petty interests were quiet, vulgar clamour appeared to dread a repulsive reception, the bigot wished that he could be just, and the fanatic that he could be reasonable. That cause for which policy pleads more powerfully than even equity

equity and benevolence, and in which the interest of the Protestant is much more concerned than that of the Catholic,—the cause for which Burke wrote and Fox spoke so luminously, and for which (apparently at least) Pitt once even sacrificed office,—has had the additional good fortune to call forth one of the happiest displays of those powers, which place a Grattan in the same class with the luminaries of the British hemisphere whom we have named. The united suffrages of these celebrated persons on this great question must have such an influence on every mind, that is not blinded by passion, choaked by ignorance, or corrupted by private views, as to render it accessible to just notions on the subject. Regarding not only the interests of justice and humanity, but those of the empire, as deeply involved in this controversy, we have paid anxious attention to it; and it is our deliberate opinion that every one of the arguments, which has been employed in support of the exclusion of the Catholics from the full enjoyment of civil and political rights, is in fact adverse to the proposition in favour of which it is adduced.

As it respects authority, never did a question stand on higher and prouder ground. The names which we have mentioned, and to which we might add living names of high distinction, are on one side. On the other, not an individual is to be found on whom great talents or eminent acquirements confer distinction; and it can boast only of mere men of office.

The late exhibition in the British legislature must have given heart-felt pleasure to every liberal mind. The odious and vile cry of 'No Popery' seemed like a forgotten dream, and to have little influence on the momentous discussion. From a similar assembly, then, called under happier auspices, what might not the friends of liberal and sound policy anticipate? Let us recognize, in this unexpected but most pleasing phænomenon, the prelude of a return to reason, and of a disposition to listen to the voice of wisdom and justice. Let us hope that a valuable limb is about to be restored to the political system, that the obstruction which arrested the circulation will shortly be removed, and that the influx of vital blood promises to communicate health and soundness to that which was before livid and inanimate; that Britain is about to realize a splendid conquest,—a conquest over ungenerous and mischievous prejudices,—to perform a grand act of homage to humanity, and to pay a great tribute to political equity; that she is about to surprize her friends and to appall her enemies; to compensate for the oppressions which she has

has too long exercised over her sister island; and to render vital, real, and beneficial that Union which hitherto has been a mockery and a name. Let the friends of reason and truth, the friends of their country's strength and of their enemy's confusion, persevere, and combine moderation with firmness and caution with diligence. Then shall not be lost the admirable lecture which has been delivered in the senate: but the fine sentiment of the Great Frederic of Prussia shall become the conviction of every British bosom, "*Le faux zèle est un tyran, qui dépeuple les provinces; la tolération est une tendre mère, qui les soigne et les fait fleurir.*"

Among those who have contributed to this favourable change in public opinion, our humorous and amusing friend Peter Plymley is perhaps intitled to distinguished notice. If he delights by his wit and pleasantries, scarcely less does he instruct by his just views of government and of human nature; and no man has given "harder knocks" to the arrogant pretensions and vaunting follies of the times. Mr. Parnell is a zealous and able ally in the same cause. While Peter convinces us that we ought, from considerations of policy, justice, and humanity, to place the Catholics on a footing with ourselves, the honourable senator demonstrates that we cannot without ignominy and disgrace refuse to grant that which the Catholics require of us. The articles of Limerick are inserted in this tract, the spirit and tenor of them are fairly set forth, and the proper construction is put on them. The strength of that city, the prospect of a successful resistance on the part of the garrison, and the importance of the surrender to the affairs of William, are placed in a strong light by Mr. Parnell; and they are circumstances which, as he observes, ought to have determined England to construe liberally the terms of the treaty, and to adhere religiously to them.

The first article of this memorable treaty runs thus;

"The Roman Catholics of this kingdom shall enjoy such privileges in the exercise of their religion, as are consistent with the laws of Ireland; or as they did enjoy in the reign of King Charles the Second: and their Majesties, as soon as their affairs will permit them to summon a Parliament in this kingdom, will endeavour to procure the said Roman Catholics such farther security in that particular, *as may preserve them from any disturbance upon the account of their said religion.*"

In the second article, is this provision;

"II. All the inhabitants or residents of Limerick, or any other garrison now in the possession of the Irish, and all officers and soldiers, now in arms, under any commission of King James, or those

those authorised by him, to grant the same in the several counties of Limerick, Clare, Kerry, Cork, and Mayo, or any of them; and all the commissioned officers in their Majesties' quarters, that belong to the Irish regiments now in being, that are treated with, and who are not prisoners of war, or have taken protection, and who shall return and submit to their Majesties' obedience; and all, and every the said persons, of what profession, trade, or calling soever they be, shall and may use, exercise, and practise their several and respective professions, trades and callings, as freely as they did use, exercise, and enjoy the same in the reign of King Charles II."

By the same treaty, the contracting parties on the side of England, "the Lords Justices and General do undertake, that their Majesties will ratify these articles within the space of eight months, or sooner, and use their utmost endeavours that the same shall be ratified and confirmed in Parliament." The King and Queen ratify the treaty in the terms following:

"And whereas the said city of Limerick hath been since, in pursuance of the said articles, surrendered unto us. Now know ye, that we having considered of the said articles, are graciously pleased hereby to declare, *that we do for us, our heirs, and successors, as far as in us lies, ratify and confirm the same, and every clause, matter, and thing therein contained.*—And as to such parts thereof, for which an act of Parliament shall be found to be necessary, we shall recommend the same to be made good by Parliament, and shall give our royal assent to any bill or bills that shall be passed by our two houses of Parliament to that purpose."

Every unperverted mind must agree with Mr. Parnell in the manly and generous sentiments which he expresses, while he is considering this famed compact:

'If this treaty is only considered according to those rules of common morality, which influence the conduct of man to man; if, in proportion to the great advantages which England derived from it, she was bound to construe it with liberality, as well as to execute it with good faith; then the Irish Catholics must be considered as placed by it in a situation of complete equality with their Protestant countrymen. The free exercise of their religion was granted in the most unqualified manner: Security of property was as fully confirmed to them. In regard to personal security, they were pardoned all misdemeanors whatsoever, of which they had been guilty, and were restored to all the rights, liberties, privileges, and immunities, which, by the laws of the land, and customs, constitutions, and native birthright, they, any, and every of them, were equally with every other of their fellow subjects entitled to. The practice of the several trades or profession was secured to them. They were allowed the use of arms, some of them specially, but all of them in consequence of no limitation, or exception to the contrary; and they were left at liberty to vote for members of Parliament,

Parliament, and to sit in Parliament. Even the laws which were in force against the Catholics, when the treaty took place, ought, according to the first article, to have been repealed; because their Majesties engaged, by this article, to obtain for the Catholics such further security, in respect to the exercise of their religion, *as might preserve them from any disturbance on account of that religion.* It is impossible for any other fair construction to be given to this article, than that which is here given. It would be beneath the dignity, and wholly inconsistent with that character for good faith, of which it has always been the pride of England to boast, to attempt to apply any other meaning to it. No doubt there are those who would wish to act, on all occasions, towards the Catholics, according to that system of perverted morality which the powerful always impose on the weak; but, so long as the true principles of justice shall have their due influence, the majority of mankind can never consider this first article of the treaty of Limerick in any other light, than as a complete and perpetual exemption of the Irish Catholics from all political and religious disqualification on account of their religion. This treaty has been very accurately described as the great charter of the civil and religious liberty of the Catholics; and though not hitherto observed as such by the English government, the Catholics have a right (which time cannot efface, nor perfidy destroy) to recur to its stipulations.'

Yet what is the conduct of England on this occasion? She is guilty of as flagrant a violation of her solemn engagements as is to be found in history. Let us take Mr. Parnell's concise and correct account of the matter:

'Though William had bound himself by this treaty to call a Parliament as soon as his affairs would admit, and to obtain from it the ratification of the treaty, he dissolved the first Parliament of his reign, which had met on the 5th of October, 1692, in Sept. 1693, without proposing to them any such measure. He was further guilty of a want of attention to his engagement, by not summoning another Parliament till the 27th April, 1695; and, when this Parliament did meet, he seems to have entirely forgotten that his own faith, and the faith of the English nation, was plighted to the Catholics by a solemn treaty; for, instead of recommending to them, in the speech of his Lord Deputy, to proceed to confirm the articles of Limerick, he told them that he was intent upon the great work of a firm settlement of Ireland upon a *Protestant* interest. The Parliament were not backward in promoting his object. They first of all passed an act to deprive the Catholics of the means of educating their children either at home or abroad, and of the privilege of being guardians either of their own or of any other person's children. Then they passed an act to disarm the Catholics, another to banish their priests, and, strange as it may appear, they then thought proper in the year 1697, to pass an act to *confirm the Articles* of Limerick.

'Of this act it is to be observed, in the first place, that the very title of it is a proof of its injustice; for it is styled "an act for the confirmation

confirmation *of articles*," and not, as it ought to be, "*of the* articles" made at the surrender of Limerick."

'The preamble affords further evidence of the intention of the framers of it to evade its proper object. It runs thus: "That the said articles, or *so much of them* as may consist with the safety and welfare of your Majesty's subjects of this kingdom may be confirmed," &c.

'But the whole act goes to convict the Parliament, and (as this Parliament was completely under the controul of the Lord Deputy,) even William himself, of gross injustice towards the Catholics. For the first article of the treaty is wholly omitted, which guarantees to the Catholics the free exercise of their religion, and an exemption from all disturbance on account of it; and *each clause of the act has the effect of limiting the terms of the other articles, and depriving the Catholics of the benefit of them, instead of ratifying and confirming them.*'—

'In short this act, under the name of conferring favours on the Catholics, really placed them in a worse condition than that in which they were before it passed into a law.'

Having enumerated the various acts which passed in this reign against the Catholics. Mr. P. asks:

'How it is possible to defend William and his ministers from the charge of having acted with perfidy towards the Catholics, it is not easy to discover. That they were guilty of violating the treaty no one can deny. The excuse that has been made for William, that he was obliged to submit to the power of the anti-catholic party, is not sufficient. Why did he not refuse his consent to these laws, on the ground of their being contrary to his solemn engagements to the Catholics? He had exercised this prerogative in the case of one Scotch, and of one English bill. But even this extremity might have been avoided, because the law of Poynings required that every bill should be approved by the King and Council of England, before it could pass the House of Commons; and, if a bill was exceptionable, by witholding their approbation, a very common proceeding, it fell of course to the ground.

'But if William and his ministers were guilty of perfidy towards the Catholics, his successor far outstripped him. Nor has any succeeding prince been free from the blame of having been an accessary to his crime, in proportion as he has neglected or refused to repeal those penal laws, which are so many glaring violations of the treaty of Limerick, which are a scandal to the boasted good faith of the English nation, and a mockery of that equitable religion, whose precepts are founded upon the purest principles of justice and humanity.'

William, it must be admitted, is not altogether invulnerable to the censure which is here passed on him: but we apprehend that it must be greatly softened down if we bear in mind his situation, the precarious tenure of his throne, and the inveteracy of the party supporting him against the Catholics. Indeed, that this treatment of that body was not congenial to William's sentiments and wishes, we have the

most

most abundant evidence. That Prince, it is well known, cherished much more liberal and enlarged notions of toleration, than any of his whig supporters.

Our limits do not permit us to follow Mr. Parnell through the subsequent reigns; in his details respecting which, the same accuracy and correctness, and the same aversion to the persecuting spirit of the times, are throughout perceptible. The nature of the pledge given to the Catholics at the Union is stated with great precision and nicety, and accompanied by spirited exhortations to England to retrieve by its redemption her sullied honour and her violated faith. **Jo.**

MONTHLY CATALOGUE,
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NOVELS.

Art. 10. *George the Third.* 12mo. 3 Vols. 13s. 6d. Boards. Carpenter. 1807.

HAVING derived some entertainment from these volumes, we gladly recommend them to the notice of readers in this line, as containing (what we almost despair of finding in novels of the present day) some good sense and originality of thinking. We do not, however, altogether applaud the writer's manner, nor his maxims: respecting the former, his silly notices at the head of each chapter must be censured; and as to the latter, we cannot quite agree with him that 'there is just as much physical and moral health to be had in Holborn, as in the valleys in Glocestershire, or any other valleys in England:'—no—never can we allow this, as long as we recollect the intimate connection of our old friend Holborn with Leather-lane, and Dyott Street, Broad St. Giles's. **O.**

Art. 11. *Helen*, or Domestic Occurrences. A Tale. 12mo. 2 Vols. 10s. 6d. Boards. Bent.

As being the first literary production of a female, we readily allow this work the encomium which is claimed for it,—that of being the inoffensive history of 'domestic occurrences.' We farther congratulate the writer on the respectable list of subscribers whose names are prefixed: a token, we imagine, of her own domestic virtues. We understand that *Hirst* is the name of Helen's biographer. **O.**

MEDICINE, &c.

Art. 12. *Observations on the excessive Indulgence of Children*, particularly intended to show its injurious Effects on their Health, and the Difficulties it occasions in their Treatment during Sickness. By James Parkinson, Hoxton. 8vo. 1s. Symonds. 1807.

The

The observations which are contained in this pamphlet are such as must have often suggested themselves to the mind of the medical practitioner, and have caused him to lament the obstacles which the ill-judged kindness of parents oppose to the real wellfare of their children. The points, on which Mr. Parkinson especially insists, are the injurious effects produced on children by indulging them in the use of improper food; and the inconveniences arising in those cases in which the passions have not been kept under proper restraint, and the parent has not acquired the necessary controul over the actions of the child. Mr. P. briefly enumerates the different diseases in which these circumstances are productive of the worst consequences, both by immediately aggravating the complaint, and by not permitting the practitioner to adopt the proper means for relieving it.—His remarks are in themselves judicious; and they are conveyed in an easy style, divested of all technical phrases, so as to render them fully intelligible to every class of readers. As a specimen, we shall quote his observations on the inflammation of the eye:

'The termination of this disease, in children, will frequently depend on the degree of docility with which the little sufferer is endued. When he is unhappily of an untoward disposition, a distressful termination may be apprehended. The inflamed eye, from which every stimulus should be abstracted as carefully as possible, is by fretting kept continually suffused with briny tears. To be convinced how much injury this must occasion, it is only necessary to recollect, that redness and tenderness of the eyes and eye lids are effects which always succeed to this mode of expressing distress. Children who are not under due restraint, will also always considerably aggravate the evils under which they suffer, by constantly rubbing the inflamed eye with their hands; a practice which children of this description generally have recourse to, expecting thereby to remove the pain and inconvenience they suffer. In addition to these circumstances it is to be considered, that in children of the description of which we are speaking, the greatest difficulty exists in obtaining the employment of the necessary means of cure. Not only is the surgeon perhaps prevented from administering proper internal remedies; but he is also most certainly precluded, from having the external applications duly employed.

'These are impediments to the cure of this malady, in children of a violent and petulent temper, which every surgeon must have had reason repeatedly to lament. Indeed, I doubt not but that all those who have had the opportunities of observation, will concur with me in thinking, that blindness is in these cases, not unfrequently the consequence of parents losing, by their mismanagement, the necessary sway over the minds of their children.'

We are farther tempted to copy some of the concluding observations, in hopes that, from these specimens, the reader may be induced to peruse the whole:

'From what has been said above, it is hoped that parents will plainly perceive that the ease, the health, and even the life of their children, must frequently depend on the due regulation of their passions and temper, in even their infantile days,—in other words, that

the obtaining of such a degree of influence over the mind of a child as may procure its prompt submission to the will of its parents, either in yielding up that which may be injurious, or in acceding to that which, though not pleasant, may be absolutely necessary, will greatly contribute to the present, as well as the future comfort and tranquillity, both of the parent and the child. The fond parent cannot, even with a little attention, avoid discovering, that the object of his affection will, when thus educated, be the less likely to fall the victim of disease; that by having been rendered thus manageable, when disease does unavoidably occur, he will not deprive himself of the chance of recovery, by obstinately opposing the efforts of art; and that, should even a fatal termination take place, his mourning relatives will not have to accuse themselves with having occasioned his death, by having, in fact excited that opposition which the lamented object has made to every rational endeavour for his recovery.' BOS.

Art. 13. *Dialogues in Chemistry*, intended for the Instruction and Entertainment of young People: in which the first Principles of that Science are fully explained. To which are added Questions and other Exercises for the Examination of Pupils. By the Rev. J Joyce, author of Scientific Dialogues. 2. Vols. 12mo. 7s. Boards. Johnson. 1807.

These little volumes may be advantageously employed by those who are desirous of imparting to young persons the first principles of chemical science. They may be classed with the numerous productions of the present age, in which people of information have not considered themselves as degraded by contributing to the stock of the juvenile library. Mr. Joyce seems to be well acquainted with the fundamental doctrines of chemistry; and he possesses the art of communicating his knowlege in perspicuous language, and in an easy train of reasoning. We think, however, that he has paid too much deference to the speculative opinions of Dr. Thomson, whose peculiar arrangements he sometimes adopts; because, whatever be their merit, at present they can only be regarded in the light of hypotheses. We have also noticed a few inaccuracies in the perusal of this work: but they are of so trifling a nature as not materially to detract from its general merit. At the end, is a set of queries, referring to the subjects of the respective dialogues; and a few neat plates of chemical apparatus are added. D.°

Art. 14. *Observations on Medical Reform*; illustrating the present Condition of Medical Science, Education, and Practice, throughout Great Britain and Ireland; and proposing such Alterations therein, as appear most likely to succeed in remedying the several Evils which abound in this Profession, and which have, at length, become Subjects of universal Complaint. 8vo. 3s. 6d. Printed at Dublin, and sold in London by Longman and Co.

Medical reform is a subject which has lately engaged a considerable share of public attention, and has already come before us in our critical capacity. Though many of the remarks in this treatise apply more immediately to the abuses existing in the city which gave it birth, it contains a number of judicious observations on the condi-

condition of the profession in general, and is evidently the production of a sagacious and intelligent mind.

In searching into the causes of the present state of the medical profession, the imperfection of which is freely acknowleged, the author properly begins by taking a review of the state of medical education in the different universities of the British empire, of the manner in which degrees may be obtained from them, and of the powers and regulations of the Colleges of Physicians established in London, Dublin, and Edinburgh From his strictures on the Dublin college, it would appear that its constitution is peculiarly narrow, and that its public transactions are, to the last degree, paltry and insignificant.

The writer next makes some sensible remarks on the specific nature and object of the different branches of the medical profession, points out their connection with each other, and estimates their respective value to society at large. His observations concerning midwifery fully accord with our sentiments,—although, we apprehend, they may be in opposition to the general feeling on the subject:

'The public voice unequivocally expressed is always entitled to respect, nor shall I ever be the advocate for contemning it. In truth, it *irks* me not a little to hear so often as I am compelled to do, the absurd affectations of false delicacy, which are imposed on the world as the result of natural feeling, and to listen to propositions seriously advanced by these dainty speculatists, for confining all midwifry practice to illiterate females, or for conceding (as the more moderate only are content to do) that a male practitioner shall be in attendance in order to give his assistance when this shall be required by his venerable and sagacious sister artist. Has it never occurred to these delicately minded and enlightened casuists, that a man thus fortuitously made acquainted with the practice of midwifry must know know but little of his art, and must be very inadequate indeed to affording effectual aid, where this shall be most required; or have they never allowed themselves in their wisdom to reflect, that the moment in which only effectual assistance can oftentimes be yielded, may, from ignorance, or vanity, or a sense of competition thus injudiciously excited, be allowed to pass over by the too confident female to whose skill this truly important office may have been committed? While procreation continues to supply the defalcations of the human species —while apprehensions respecting an uncertain event in which the life of a mother, or a child, or of both may be at stake, have power to agonize the mind – while sterling genuine feeling holds its empire in the hearts of husbands, parents, or friends, so long will midwifry be practised as an art by men, who either are or pretend to be enlightened.'

In arguing this question, it must be *fully* and *unequivocally* demonstrated that female practitioners may and shall be rendered completely equal in skill to professional men, before artificial notions of delicacy should be allowed any weight in a case of such great importance.

G. 2.

Bos.

POETRY.

Art. 15. *Outlines of English History, in Verse.* By Elizabeth Rowse. 12mo. pp. 115. 3s. 6d. Boards. Darton and Co. 1808.

This is a neat and in general an accurate compendium of our history, but we cannot discover its utility. It is certainly very desirable to assist recollection by the technical aid of verse, in respect to dates and leading events: but what preceptor would choose to load the memory of children with above a hundred pages of rhyme, to which the useful detail of facts, and the freedom and propriety of language, are perpetually sacrificed? The rhymes are also sometimes of such a nature, as to teach young people a vicious pronunciation; as in this couplet:

'Peter the hermit of *Amiens*
When at Jerusalem, it *seems*;' (p. 19.)

and the concluding phrase shews that vulgar idioms are introduced, to eke out the verse. The author, however, deserves that praise which has often been considered as the highest that can be conferred on literary efforts:—she knows where to *stop*, and closes her series of events with the abolition of the Slave-trade. Our future historians, if they feel for the honour of England, will perhaps wish to leave off at the same epoch.

Den.

Art. 16. *Tenby, the Navy of England, and other occasional Poetry.* By George Baker, A. M. late of C.C. College, Oxon. Crown 8vo. pp. 120. 5s. 6d. Boards. Carpenter. 1807.

Mr. Baker's muse does not appear to us to have done justice to the beautiful town in Pembrokeshire, which is the professed subject of the first poem in this collection. He does not indeed affect to convey an accurate idea of it by his description: but we think that it is not unreasonable to have expected that the charms of this highly favoured spot should have inspired more poetical sentiments, and greater harmony of versification. The following passage, on the approach of evening, is far superior to any other in the poem, and indeed in the whole volume:

'Purple the rocks: the waters deeper blue
Invests, while o'er the western clouds afar
Hues of ethereal temper, such as earth
Names not, their gorgeous glowing lustre spread.
Thence to the broad horizon's utmost bow
Each watch-tower, peering mast, and wand'ring sail,
And many-shadow'd moving forms of men,
Blaze with the light; earth, air, and ocean smile.
O last mild aspect of the glorious day!
Calm to the soul, and to the sense delight
Dispensing, stay, yet stay; adorn'd by thee,
All objects of creation fairer seem,
And like the good we cherish, valu'd most
When gliding from our grasp, thy modest charms
Win the full homage of the wanton eye,
That gaz'd unheeding on the fires of Noon.'

The second piece is a translation from a prize-poem, which the author might have left undisturbed in its original Latin, without injury to the literature of his country.—We were inclined to imagine, from seeing this translation, and observing a certain want of dexterity

dexterity in wielding the Engli-h idiom, that Mr. B. had hardly shaken off the trammels of school, till we read the Latin poems in this volume; which prove that he has lived long enough in the world to have forgotten all the rules of prosody. We do not complain of the alteration introduced in the quantity of the interesting name of Lydia, (p. 105.) though it has much the same effect as if one of our own rhymers should talk of Margēry: but, when gentlemen make *quovis* a trochee, and *temeré* and *facilé* anapæsts, they may as well abandon the hope of excelling in school-boy exercises, and condescend to employ the vernacular language. Den.

Art. 17. *Travelling Recreations.* By William Parsons, Esq. Two Vols. 12mo. with Plates. 1l. 1s. Boards. Longman and Co. 1807.

The moderate pretensions, with which this author lays his poems before the public, will not fail to be admitted by every candid and good-humoured critic. Their composition was to him 'the solace of post chaises, inns, and temporary lodgings,' his 'occasional refuge from the Dæmon of Ennui, or sometimes his peripatetic amusement in visits to the city;' and he expects no more than to be 'classed with the mob of gentlemen, who write with ease.' We never saw a work more strongly indicative of that most gentlemanly of all feelings, the desire to amuse and to be amused. Unpoetical readers, indeed, may be somewhat surprised at Mr. Parsons's propensity to turn every thing into rhyme; while financiers and lawyers will stare at a grave 'Ode on the Loan of 1796,' and another 'to the Right Hon. Lord Kenyon, Chief Justice of the King's Bench, occasioned by some late decisions, and particularly one, in which he maintained a different opinion from Lord ****** concerning *Frauds committed at Auctions*.' The longest and best poem in the collection is a new version of the fabliau, which Mr. Way translated under the title of "The Knight and the Sword;" here called 'Fidelity, or Love at first Sight.' The former part of the story in particular is related in a style of much vivacity and *enjouement*, and the versification is throughout correct and graceful.—Of the lighter compositions, we copy one or two:

'*In answer to some complimentary Verses on a Lady, which were handed about at* BATH.

'WHILE****in his strains, which so musical flow,
Does on****** the bright prize of BEAUTY bestow,
And declares that if PARIS her charms had beheld,
He had own'd his three GODDESSES fairly excell'd;
I freely confess that I ne'er felt a passion
For so perfect, so high-bred a woman of fashion;
But prefer, while she blushes, of man half afraid,
The innocent charms of some sweet village maid.
'Amid DEITIES still be her Ladyship class'd,
Whose charms she has rival'd, whose failings surpass'd!
For in wantonness VENUS by her is outvied,
And MINERVA in boldness, and JUNO in pride?"

'EPIGRAM.

'ON A FANTASTICAL FAT OLD WOMAN DANCING AT BATH, WITH A GIRDLE WHICH HAD THIS MOTTO EMBROIDERED ON IT:

"*A la Susanne.*"

'SUCH ugliness may be protection
From any indiscreet affection,
Secure from lovers' oaths;
'Tis not SUSANNA here we see:
A *baffled* ELDER it may be,
—Who stole the lady's clothes!'

'SONG,

For a Dinner given when the Author was studying CHEMISTRY *at* EDINBURGH, *in the Year* 1800.

'A STUDENT I am, and a CHEMIST I'll live,
Since CHEMISTRY wine, and good living, can give,
LAVOISIER I read, Doctor Hope* I attend,
But my study is PLEASURE with SCIENCE to blend:
I hear of AZOTIC, and OXYGEN gasses,
CALORIC's a fluid *repulsive*, they say;
But here is a fluid, which all these surpasses,
For WINE is *attractive*—and makes the heart gay!

'Of *Angles*, and *Triangles*, PLAYFAIR† may preach,
But this I'll *demonstrate*, whatever he teach,—
If broad at the base, and sufficiently tall,
A bottle can please—with no *angles* at all!
—Of *cause*, and *effect*, STEWART‡ tells us indeed,
His system is good, and no fault I detect;
But this maxim I knew, ere I came o'er the TWEED,
That good Wine is a *cause*—and good Mirth an *effect*!

'From DALZEL‖ I learn, by his erudite pow'rs
That the wines of the Ancients were better than ours;
And I glow at the names of ANACREON and FLACCUS,
The rogues were such lovers of VENUS and BACCHUS!
—As the SCOTS so renown'd are for wisdom and knowledge,
I came hither, some further improvements to seek;
But this I'll maintain, thro' all forms of the College,
COMPOTATIO's good LATIN—ΣΥΜΠΟΣΙΟΝ good GREEK!

'And SCIENCE we find is now grown so bewitching,
From the garret we trace her, quite down to the kitchen!
While boilers, and roasters, sage RUMFORD applies,
Which delight our Professors, our Ladies surprise;
Tho' the cook maids lament, and declare 'tis quite cruel
To puzzle their nobs with such new ways to dine,
His scheme may be good to œconomise fuel,
But let *him* save our *coals*—WE will not save our WINE!'

'* The Chemical Professor.' '† The Mathematical Professor.' '‡ The Professor of Moral Philosophy.' '‖ The GREEK Professor.'

RELIGIOUS.

Art. 18. *Occasional Discourses on various Subjects*, by Richard Munkhouse, D.D. of Queen's College, Oxford; and Minister of St. John Baptist's Church, Wakefield. 3 Vols. 8vo. 1l. 1s. Boards. Longman and Co.

Dr. M. expresses an ardent solicitude for the constitution of his country and 'the permanence of its establishments, civil and ecclesiastical;' with 'his dislike of republican tenets, because of their hostility to the former, and of sectarism, as being more immediately injurious to the latter:' but he adds, 'without a wish to restrain the liberty of choice and freedom of discussion, farther than as such restriction may be necessary to the peace of the church, and to the safety of the United Kingdom.' This limitation, with all its apparent candour, is an assumption of much power, for who is to decide what is necessary to the peace of the Church? but, after having perused the following ingenuous sentiment of this writer, we should never apprehend from him any thing in the shape of intolerance or persecution: 'There are, doubtless, virtuous characters under every form of civil government; and he ventures to reckon in the number of his friends, many upright conscientious, good men, whose religious tenets are very different from his own.'

Of the twenty five discourses which compose these volumes, we find three on Freemasonry and Gregorism; and while the duties connected with these institutions are considered, their praises are also sung: but, as we have not the honour of being among the initiated, we shall not apply our compasses and level to this subject. Two others are addressed to the Wakefield Volunteers, on whom the preacher bestows great commendations, and to whom he offers, with animation, very seasonable and useful admonititions.—A good discourse occurs on *education*, preached in support of a Charity-school at Wakefield. Ten or eleven others were delivered on days of Fasting, or of Thanksgiving. One discourse is, with christian zeal, directed against the Slave-trade, and is dedicated to Mr. Wilberforce: Dr. Munkhouse appears in this, and other instances, the friend of human kind. How far his fervour respecting establishments, or his zeal against *separatists*, particularly as expressed in the discourse, No. 20, is consistent with this philanthropy, or with the declaration recited above, or with the moderation which appears to be implied on other occasions, and, as we think, particularly in the fifth discourse, preached on the opening of a church in Wakefield, we recommend to his re-consideration.—We must add that, with this writer's warmth of attachment to the forms and articles of the established church, he combines an ardent rejection of Calvinism; on which subject he thus delivers his opinion: 'It is a system which has truly and emphatically been said to consist of "human creatures without liberty, doctrines without sense, faith without reason, and God without mercy."'

The notes affixed to these sermons are many and multifarious:—some are subscribed with the initials R. M. and thus claimed by the Doctor as his own; others professedly consist of extracts, which, it is hoped, will be not unacceptable to the reader. Two discourses,

which, with some others in the collection, have been before published, are on the subject of 'Psalmody.' One great design of them is to recommend 'Merrick's metrical version of the psalms, as it has been accommodated, with suitable stanzas and tunes by Mr. Tattersal, to general use in the public service of the church.'—Many additional remarks relative to this part of divine worship will render these sermons acceptable to many readers; and the particular end proposed by them seems to have been attained in St. John's church, Wakefield.

In the second volume, we have a memoir of the life and character of John Savage, Esq. of Brompton Grove, Knights-bridge, well drawn up by a Lady;—and also in the same volume, some pages respectfully dedicated to the memory of Richard Linnecar, Esq. who is styled, in masonic language, 'Right worshipful Master of the Lodge of Unanimity.' The tract which concludes the work, under the title of 'A word for the Poor,' farther displays the benevolence and compassion of this author. **Hi.**

Art. 19. *The Duties of Religion and Morality*, as inculcated in the Holy Scriptures; with preliminary and occasional Observations: by Henry Tuke. 12mo. pp. 211. 2s. 6d. Boards. York, printed; London, sold by Arch.

This neat manual promises to be useful to those readers who will allow it due attention. Having perused it with some satisfaction, we do not hesitate to recommend it. The author belongs to the respectable fraternity of Friends, but writes as a christian rather than as a sectary; his style is plain, and not incorrect; and his general object is to inculcate simplicity, truth, and benevolence. He illustrates his subject sometimes by a short quotation from different writers, such as Addison, De Villers, Abp. Newcome, Blair, &c. but his principal object is Divine Revelation, numerous passages from which are with great propriety selected, attended with suitable remarks and application. One false reference is found in page 16th, where a most valuable sentiment, *Godliness is profitable to all things*, &c. is ascribed to St. Peter, but is well known to be the apostle Paul's excellent remark. **Moy.**

POLITICS.

Art. 20. *Observations on the American Treaty*, in Eleven Letters. First published in "the Sun," under the Signature of Decius. 8vo. pp. 75. 2s. 6d. Budd. 1808.

As this Treaty never has been ratified, it seems rather idle to comment on it: but the present writer takes it up as a specimen by which a judgment may be formed of the temper and ability of the late Ministers. Their judge in this case is their inveterate enemy; and he does not dissemble his hostility, though he still promises a fair and candid dealing, a promise which he no sooner makes than he violates. His statements with regard to the rule of the war of 1756 betray either the most gross ignorance or wilful misrepresentation. He flatly denies that the preceding conduct of the British Government had created any embarrassment in discussions relating to the rule in question: but from the imperfect account of that rule in the tract called

"*War*

"*War in Disguise*," he might have avoided this barefaced error. The fact with regard to this rule is that it was only endured in the war of 1756 owing to peculiar circumstances: that during the American war it lay dormant: that it was revived in the revolutionary war, and rendered operative during a few months, but then retracted, and compensation given to the sufferers for all the captures made under it; and finally that it was renounced in the Russian treaty in 1801. Of this kind has been our conduct in regard to this famous rule, and of which this writer has the assurance to say that it left the matter freely before the British Commissioners.

Decius next introduces the subtilties by which the Prize Courts have attempted to assert their consistency, and we must admit that they are exquisite. Real importation and continuity of voyage are elevated into august mysteries, which the learned Judges acknowlege themselves to be unable to define; and by this glorious uncertainty the fortunes of neutral strangers are to be placed in extreme jeopardy. We blush over those fluctuating decisions by which so many private unoffending individuals have been ruined.

Affecting professions of candour, the author continues to inveigh bitterly against the Commissioners, because they treat the Americans as *amicissima gens*. When we consider that these very people are our descendants, and were our fellow subjects till our oppressions forced them to revolt and our weakness rendered them independent,—and when we reflect that they take from us manufactures to the amount of ten millions annually,—it seems strange that a human being can work himself up to utter sentiments so palpably absurd as those with which we are here presented. According to this writer, it is owing to Lord Auckland that every thing was not sacrificed to the interest of America. Poor as is our opinion of him, we do not regard the anonymous pamphleteer as capable of believing this statement himself.—The concluding article of charge against the Commissioners is Mr. Jefferson's refusal to ratify the treaty; a fact which creates a strong presumption against the accusations of this furious partisan. **Jo.**

Art. 21. *Thoughts and Suggestions on the Means apparently necessary to be adopted by the Legislature towards improving the Condition of the Irish Peasantry*. By Robert Bellew, Esq. 8vo. 3s. Ridgway. 1808.

Many affecting recitals have been given of the miserable condition of the Peasantry in Ireland; and we cannot be so insensible to the wretchedness of this large portion of our fellow-subjects, as not to be interested in those suggestions which are offered for their relief. Mr. Bellew writes with a feeling and patriotic heart; and his animated exertions, whatever may be their success, will reflect honour on him as a man, an Irish gentleman, and a Christian. It is rarely considered how much the people of all countries are fashioned in their principles and habits by their civil and religious institutions, and consequently how much their virtues and comforts depend on wise legislation. Mr. B., however, seems to be fully alive to this important principle; and therefore he commences with observing that the Legislature must lay the foundation of Irish amelioration, and that, until this be done, individual exertion, though well intended and wisely

directed, will produce only a partial and scanty effect. Among other subjects to which he would invite the consideration of Government, he particularly specifies the tithing system, the Grand Jury presentments, and the degraded state of the Catholic Clergy. Of the first, he does not hesitate, after a full examination of the case, to propose *a total abolition*, and to recommend the substitution of *an equitable land-tax* in the room of tithes and also of county-rates His doctrine that the Clergy are virtually only the *annuitants of Government*, and that it is ridiculous to urge a *jure divino* right of tithe, will not (he knows) be relished; and therefore he prepares himself for the obloquy which must descend on him, for having proposed that they should be paid out of another fund.

It is farther remarked that the declaration of Union will confer no benefit on Ireland, unless it be followed 'by some wholesome regulations, adapted to the wants, habits, and even *prejudices* of the people.' Under the last of these heads, he discusses the policy of making a legal provision for the Roman Catholic Clergy: which he sensibly regards as a measure which would unite the *physical* and *moral* means of improving the condition of the Irish Peasantry. At present, the Catholic Clergy, 'who exist on the pittance that *piety* borrows from *poverty*,' are not in a condition to effect the good which they would be able to accomplish were they in more comfortable circumstances; and therefore Mr. B. would assist them by regular stipends, since there is little prospect of conveying moral and religious instruction to the people at large by the instrumentality of the established Clergy: the Catholics, in the provinces of Leinster, Munster, and Connaught, being to the Protestants as *nine* to *one*, the parish churches in the several dioceses bearing a small proportion to the number of the parishes*, and those churches being nearly deserted †.—For the arrangement and execution of a plan for the improvement of the people, Mr. B. proposes that a Society should be established in Dublin, under the name of *the Friends of the Irish Peasantry*.

Mo-y.

MISCELLANEOUS.

Art. 22 *Sketches relative to the History and Theory, but more especially to the Practice of Dancing*; as a necessary Accomplishment to the Youth of both Sexes; together with Remarks on the Defects and bad Habits they are liable to in early Life, and the best Means of correcting or preventing them. Intended as Hints to the young Teachers of the Art of Dancing. By Francis Peacock, Aberdeen. 8vo. pp. 224. 5s. Boards. Printed at Aberdeen, and sold by Longman and Co. London.

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* The diocese of Killaloe, for instance, includes 51 parishes, but only 37 churches.

† 'I have been (says Mr. B.) at country-churches, where the whole congregation, including parson and clerk, did not amount to half a dozen individuals.' The story, therefore, of Swift's address to *dearly beloved Roger* might have been a true anecdote; and indeed we have been told of churches in Ireland, the clergymen of which could not even obtain a solitary Roger to say *Amen*.

It

It might appear as a species of problem, why those who regulate and adjust the carriage and motions of the body assume to themselves generally more consequence than they who form and adorn the mind? The philosopher is humble and hesitating, while the posture-master is lofty and confident.—It is impossible not to remark the complacence with which the masters of dancing survey their own art, and how high they lift it in the scale of things that are great and useful. They are struck with amazement at its importance —This matter, however, is no longer a problem when the success of the different workmen is considered. The effect produced on the body remains; while the influence gained over the mind is inconstant and evanescent. The air and elegance that the posture-teacher has imparted accompanies a man onwards, to the grave: but knowlege may be forgotten, and good habits disappear, driven out by contrary biases. Alcibiades often dishonoured the instructions of his great teacher Socrates, but he never disgraced his dancing master. The females of Athens always saw him elegant and graceful; while the strenuous lovers of virtue frequently lamented his defects and his errors.—It is the consciousness therefore of not labouring in vain, and of the permanence of the effects which they have produced, that gives to the professors of the art of dancing that satisfaction and confidence which excite our wonder.

We doubtless see a portion of this complacence exhibited in the work before us: but it is accompanied with so much good humour, and so pure a desire to spread wide that which appears meritorious to the author, that we cannot refuse to enter into his feelings.—He was a pupil of Desnoyer, Glover, and Lally, remembered only by those who have long ago ceased to dance, and has taught in his profession for 60 years. He considers the origin and antiquity of dancing; its utility; its requisite qualities; the minuet; the Scotch reel; chorography, or the notation of dances; hints to young teachers of dancing; observations on walking; defects of the body, and methods of correction and cure; of the chest and shoulders, &c. &c. He details his matter in 15 chapters, and speaks with much good sense and abundance of skill on the subjects which he treats.

Mr. P. reasons on the utility and necessity of dancing, but he also seeks for examples to confirm his positions. For instance:

'A young gentleman (a pupil of mine), who had been more attentive to his literary pursuits than to his external accomplishments, was called to Jamaica by an uncle who was retiring from business, and who soon after settled a great part of his fortune upon him. He had not been long there before he was sensible of the want of those qualifications he had before thought so lightly of; for he found whenever he was under the unavoidable necessity of being in company where dancing was introduced, that he always was, as it were, thrown into the back ground from his inability to acquit himself with any degree of propriety. He had a young relation whom he wished to settle under his own eye; he therefore wrote to his father desiring him above all things not to spare any expence with respect to his dancing; telling him at the same time he never regretted any thing so much as that, instead of half-blinding himself by reading Greek

and

and Latin, he had not paid more attention to his *scrapes*, *bows*, and *pas graves*. He then mentions a young man who about this period had been but a few months at Jamaica, a candidate for fortune's favour. He had few introductory letters with him of any consequence; however, fortunately for him, he had a most engaging manner and address. This circumstance induced a gentleman he had been made acquainted with to introduce him at an assembly, where he acquitted himself so well as to attract the attention of all present; who from this time vied with each other who should be of most use to him. In short, he was soon settled in a situation far beyond his most sanguine expectations.'

The Scotch reel being so much the fashion at present, we may venture to indulge ourselves with hearing what Mr. P. says respecting it. He speaks of the fondness of the Highlanders for this dance:

'I have seen (says he) children of theirs at five or six years of age attempt, nay even execute, some of the steps of this dance so well, as almost to surpass belief. I once had the pleasure of seeing in a remote part of the country, a reel danced by a herd boy and two young girls, who surprised me much, especially the boy, who appeared to be about 12 years of age. He had a variety of well chosen steps, and executed them with so much justness and ease as if he meant to set criticism at defiance. Our colleges draw to Aberdeen every year a number of students from the Western isles, as well as from the Highlands, and the greater part of them excel in this dance; some of them indeed in so superior a degree, that I myself have thought them worthy of imitation.'

The author then analyses the steps of the Scotch reel; describing minutely the forward step; the setting step; the double footing step; cross springs; chasing steps; cross passes; minor step; open step; turning step; and then the combination and mixture of the steps, that the dancer may change, divide, add to, or invert the different steps, in whatever way he thinks best adapted to the tune, or most pleasing to himself. We would refer the reader, whose light heart pants after evolutions so seducing, to the book itself; for we are afraid to be minute, lest we should seem to lose that censorial gravity which our readers know it has always been our study to preserve, as becoming the august chair in which we sit.—We should not conclude without informing our readers, however, that the profits of this publication are intended by the author to assist in the establishment of a lunatic hospital.—The idea seems rather peculiar:—but we must not suspect the author of feeling, or intending to intimate, any *analogy* between his subject and the nature of the malady which he thus charitably contemplates. Dr Tay. jun.

Art 23. *An Essay on the Epistles of Ignatius.* By the Rev. W. Cockburn, M.A. Christian Advocate in the University of Cambridge, and late Fellow of St. John's College. 8vo, pp. 23. 1s. 6d. Hatchard.

The Advocate plays his part very well, but is not able to clear up those circumstances which formed the objections of Daillé, and occasioned the doubts of Lardner, Mosheim, and Gibbon. In this contro-

controversy, we regard the latter as an indifferent person, since the question of infidelity is little affected which ever way it is decided. Mr. Cockburn displays his zeal, but throws no new light on this hacknied question, which divides episcopalians and presbyterians. The more we advance in antiquity, the more nice does the shade of distinction between the two orders seem to grow. Perhaps the strongest argument in favour of the bishop's superiority is that which the appellation itself implies; *vi termini*, he is to overlook or superintend. Be this as it may, if we are unable to enter into the sanguine feelings of success which Mr. Cockburn seems to cherish, we sincerely thank him for a candid, liberal, and neat disquisition. We wish that it may serve to direct the attention of younger divines to studies which are very generally, and we think improperly neglected. Jo.

Art. 24. *An Essay on the Character, immoral and anti-christian Tendency of the Stage.* By John Styles. 12mo. 3s 6d. Boards. Williams and Smith.

From the days of Thespis, who "carried his vagrant players in a cart," to the present period, when magnificent theatres are the appendages of all large cities, the drama has been the delight of mankind. It has been considered as the first branch of polite literature, and, *delectando pariterque monendo*, as possessing an advantage even over the pulpit in conveying certain moral lessons. The praises, however, of its professed admirers find a counterpoise in the condemnations of its enemies; who regard this mode of "holding the mirror up to nature" as the most glaring proof of human folly and degeneracy, and who pronounce the stage to be 'the enchanted ground of iniquity,' the place by which the devil is most gratified, and in which he is most triumphant. A more vehement anti-dramatist cannot be found than Mr. Styles. Recollecting, probably, that St. Paul was a reader of Menander, he does not condemn dramatic *writings*, but the *play-house*. He is perhaps tolerably correct in reckoning wealth, luxury, and idleness among the causes of the success and influence of the stage: but might it not with equal propriety be stated that, when 'civilization has advanced beyond its zenith,' and the effects, of wealth and dissipation are evident among all classes, the theatre, which is visited as a source of amusement, affords a species of admonition peculiar to itself, by which the follies and extravagances of the fashionable world are kept in check? Every human institution must be imperfect; and where multitudes, living in an artificial state of society, are assembled, those who make a trade of vice will be found: but, if this circumstance ought to abolish the theatre, it ought also to shut the doors of Rowland Hill's chapel, especially after the sun goes to bed.

Mr. Styles may be suspected of inverting the order of things, when he contemplates the influence of the stage on the *morals* and happiness of mankind. The stage is rather an *index*, than a *cause* of the state of morals. Populous capitals are not rendered dissipated by theatres, but theatres are the result of their dissipation. As amusements are necessary in such cases, the drama is among the least exceptionable;

exceptionable; and it is not impossible that, under proper regulations, its operation may be more beneficial than injurious.

Much as we applaud Mr. Styles's virtuous feelings and sentiments, we cannot regard his essay as a proof of his knowlege of the world, nor of his ability to legislate for *man as he is*. To a person of his high-toned morality and christian principles, the Stage must certainly appear in a very odious light, and no doubt it is open to great objections: but we question whether the entire abolition of it, in the present state of society, is practicable; and whether, instead of taking the course of Collier and this writer in reprobating it *in toto*, it would not be preferable to attempt to correct its abuses, so as to render its amusements more in unison with good taste and virtuous sentiment. It is not so gross as it formerly was, and there is room for farther reformation. Mo-y.

Art. 25. *An Appeal to the Public*, by James Tandy, Esq containing a Statement of his unjust and severe Imprisonment, the different Examinations which took place before the Privy Council, with various Memorials, and letters to Government, &c. and in which several distinguished Characters are deeply involved. 8vo. pp. 138. 3s. Printed at Dublin, and sold in London by Symonds.

Lord Redesdale, we have always understood, held a conspicuous rank in the circle of Chancery lawyers, since he was a superior draughtsman, and his opinions on points of equity were much esteemed. The figure, then, which he is here represented as making in the Irish privy council, induces a belief that little affinity subsists between the pursuits of a practising lawyer and those of a stateman. Readers of this tract will not be surprized at the circumstances which attended his recall from the sister island; nor will they be at much loss to guess the reasons which induced the present minister to appoint a person of inferior professional qualifications, to hold the Irish seals in preference to the learned Lord, who is his own brother-in-law.

If the doctrine of retribution applies to states, awful is the visitation to which England has to look forwards. History scarcely presents us with acts of oppression more galling and odious, than those which have been exercised in Ireland under English rule. Our other duties will not admit of our abridging this heart-rending tale, which must fill every reader with indignation and horror: but, if the times in which we live have rendered any of the friends of liberty lukewarm in its cause, and indifferent to its fate, let them learn from the facts which these pages disclose, how cruel, wanton, puerile, and mischievous are the proceedings of lawless sway!

Mention is here made of a Dr. Trevor, a member of the liberal profession of medicine,—a profession which we see in this island so generally graced by virtues and accomplishments. This person superintended the state prisoners at Kilmainham gaol; and if the account of his conduct given in these pages, and in those of Mr. St. John Mason, * be correct, the term *inhuman* is far too feeble to designate it. To behold a member of a profession which is devoted to re-

* See our last Number, p. 107.

move or alleviate the ills of humanity, abetting and sanctioning a treatment of fellow-men to which we should have thought the most degraded of human beings would have scorned to lend himself, and practising severities which in their kind the Inquisition could not exceed, is a spectacle most painful and humiliating! Such was the treatment which the writer of this tract alleges he has suffered, and of which he accuses his persecutors at the bar of the public, while he dares them to state a single transaction of his life which affords the slightest ground even for suspicion. We could wish that every honest and liberal Briton would peruse this harrowing but instructive tale. *Jo.*

Art. 26. *Rouge et Noir de Musique*; or Harmonic Pastimes; being Games of Cards constructed on the Principles of Music. By Thomas Danvers Worgan. 12mo. 1s. 6d. Harris.

Nothing can be more easily granted than that music is a difficult art, and requires considerable application:—but it is equally well known that many helps are provided for the musical student, which may carry him successfully forwards through the greatest difficulties, and make his future road smooth and delightful. Various are the treatises, and many the practical lessons, that have been prepared for him, with all the skill and genius of the most eminent masters in the art; by which the slowest understandings may receive light, and the dullest ears may be gradually opened. Of late, however, a new method has been found for overcoming difficulties and facilitating progress. Games at dice and cards, laboriously constructed on the principles of music, have been devised: which, it is said, convey in an amusing manner, and in a sufficiently appropriate form, all the necessary knowlege.

We are not enemies to pastime; and we should like it still better, if we could be convinced that here it was a more eligible way than any other, for putting us in possession of the arcana of a very difficult art: but this we have not as yet been able to see. The new exercises to which we allude are in general difficult and involved; and we may safely say that these games and pastimes turn out to be no sport. As in writing we occasionally find paraphrases more dark than the words which they profess to explain; and as translations are sometimes so perplexed as necessarily to send us to the original to know their meaning; so it may be said of many of the musical games that we have perused, that they themselves are more dark than the very principles which they would unfold, and require a most skilful instructor. It is rather inconvenient that, in an art in which the great crowd of terms are already a burden to the mind, new names and new characters (some of them sufficiently barbarous) are to be added; and this not to bring us directly to the knowlege which we need, but indirectly and circuitously. A man does not become a carpenter by spending his time, at setting out, in cutting leather: nor a smith by inuring himself to the cutting of wooden blocks. Besides, it is to be noticed that every different master has his own games: one uses dice, another prefers cards. The ideal analogies are altogether arbitrary throughout, and this species of knowlege proceeds on no common principle.

Mr.

Mr. Worgan makes this very small publication tolerably comprehensive, for he instructs in Solo games, Duet games, Trio games, Quartett games, and, as he calls it, the Chorus or round game. We do not deny that he shews ingenuity in the contrivance, though surely too little is effected for full elucidation, or precise application and result. We readily therefore receive the account which he gives of his tract, 'that it is a simplification and abridgment of a systematic work; original in its design, copious in its materials, and elaborate in the composition.'

It may be very convenient that, at the close of a few games of cards or dice, we should make the pleasing discovery that we are knowing musicians; and that an object which the ear should appreciate, the eyes, with the aid of numeration, have already ascertained and established. Yet we must still suppose that the ear should habitually hear that which is to be addressed to it; and that in teaching the principles of harmony, a master, after all, could not do better than set his pupil down to the harpsichord or piano forte, and lay before him the lessons of Pasquali, or Lampe, or Shield. This is placing him suitably within the influence of the art, where he cannot fail to receive precise knowlege, and legitimate pleasure. Dr Tay.jr

Art. 27. *Report of the Committee of the African Institution*, read to the General Meeting on the 15th July 1807, together with the Rules and Regulations which were then adopted for the Government of the Society. 8vo. Pamphlet. Printed by Phillips, George-yard, Lombard Street.

The civilization of Africa, which is the object of this Institution, is indeed a vast undertaking; and if the means should be considered as inadequate to the end, the benevolent and truly christian principle which animates the projectors and supporters must still be a matter of the highest commendation. We mean not to insinuate that we regard the negroe race as incapable of receiving the improvements of civilized society: but we suspect that the field is too extensive for any impression to be made on it by the labour intended to be employed. It is very justly remarked by the writer of this report, that 'polished nations have been too selfish to send the plough and the loom till they have first sent the sword and the sceptre:' but, in the course of providence, good comes out of evil; the sword and the sceptre have generally introduced among savage and uncultivated nations the arts of social life; and it may be questioned whether, without conquest, or colonization, (which is a mild sort of conquest,) any material change can be produced in the character and habits of a numerous people. The instance of the humane and clear-sighted Quakers in America (see M.R. Vol. liii. N. S. p. 331.) will not, we apprehend, apply to the case of this institution with regard to the African savages, though the society may wish to follow the example of the *Friends* as closely as possible; for the American Indians, surrounded by an agricultural people, and perceiving the comforts which social industry conferred, could more easily be induced to listen to the persuasions and to embrace the assistance afforded them by the Quakers, than the Africans will be to adopt the advice and copy the improvements of Europeans, till example on a large scale

is obtruded on them. This institution, however, purposes neither to colonize nor to trade; and prudently abstaining from religious missions, it confines its exertions towards the diffusion of useful knowlege, to the excitement of industry, (especially in the cultivation of the soil,) and to the promotion of an intercourse with the interior of Africa. We can only add that, though our hopes are not sanguine, we ardently wish success to such humane endeavours. Mo-y.

Art. 28. *Hymns, Elegies, and Miscellaneous Pieces*, in Poetic Prose: written originally in French, by the Abbé de Reyrac, Censor Regius, Correspondent of the Royal Academy of Inscriptions and Belles Lettres of Paris. Translated by F. B. Wright. 12mo. pp 241. 4s. Boards. Vidler, &c. 1807.

This work is written in a style somewhat similar to the well-known "Death of Abel," and those who admire that performance will be pleased with the present compositions. The Hymn to the Sun, with which the volume commences, was originally published as a translation of an old Greek manuscript; and the allusions to Heathen Mythology, which in consequence it frequently contains, render it less pleasing than the pieces which follow it. In general, M. de R.'s style is too turgid to suit the taste of English readers: but to some persons the boldness of the imagery will be gratifying; and they will find their minds elevated by the dignity of the sentiments and the grandeur of the language. W. Re-s.

SINGLE SERMONS.

Art. 29. *Human Laws best supported by the Gospel*, preached in the Cathedral Church of St. Peter, York, before the Hon. Sir Soulden Lawrence, Knight, one of the Justices of the Court of King's Bench, March 6, 1808. By the Rev. Francis Wrangham, M.A. F.R.S. 4to. 2s. 6d. Mawman, &c.

'*The embassador of Christ* (observes Mr. W.) is certainly fulfilling one of his numerous offices, when he inculcates reverence for the institutions and respect for the magistracy of his country, and enforces whatever of human or of divine appointment may prove subsidiary to the accomplishment of those important ends.' With his usual eloquence, the preacher executes this part of his duty, and illustrates with great perspicuity the operation of religious principles in the formation of obedient and loyal subjects. Mr. W., however, does not confine himself to the inculcation of the Gospel on the governed, but extends his exhortations to governors, and strenuously controverts the modern doctrine (a doctrine against which the learned antients protest) that in politics morality must be disregarded. Mo-y.

Art. 30. *On Singularity and Excess in Philological Speculation*; preached before the University of Oxford, at St. Mary's, April 19, 1807. By Richard Laurence, LL.D., Rector of Mersham, Kent. 8vo. 1s. 6d. Rivingtons.

Deep reading associated with weak judgment, and childish fancies embellished with much learning, are not unusual phænomena in the literary world. We do not instance Dr Laurence and his writings as exemplifications of our remark: but the subject which he here discusses

cusses will furnish ample evidence of its truth. In the provinces of etymology, cabbalistical interpretation, and conjectural criticism, we often see erudition employed to little purpose, and are disgusted by ponderous demonstrations that prove nothing In this sermon and in the notes subjoined, Dr. L. has well illustrated these points; and he has clearly proved that he is not one of those scholars who have weakened their intellect by overloading their memory. Such a discourse was well adapted to an University audience, who were able to appreciate the distinguished merit of the preacher. The conclusion from Dr. L.'s premises is 'that in traversing the wide field of philological speculation and Biblical criticism, we cannot too accurately examine the solidity of the ground on which we tread.' We hope that this hint will receive attention from our theological book-worms. Mo.y.

Art. 31. Preached July 1st, 2d, and 3d, at the Visitation of the Rev. Arthur Onslow, D.D., Dean of Worcester, and Archdeacon of Berkshire. 8vo. 1s. 6d. Rivingtons.

The drift of this discourse reminds us of a phrase which has been sometimes employed, that of *moderate Calvinism*. The author earnestly insists, amid his doctrinal remarks, on the necessity of practical piety, or that influence of religion on the heart and life which produces the fruits of righteousness, or universal virtue; and which he considers, according to his text, as the *witness of the Spirit, that* indicates *the Children of God*.

Hi.

CORRESPONDENCE.

In reply to the letter of Mr. Planquais, we must observe that we do not find in his grammar any investigation of those principles which distinctly determine the use and force of the different tenses of the Spanish verb. The rules of syntax given in the second part of his publication, particularly where he treats of the verbs, are too general to be attended with much practical benefit; and he appears not to have sufficiently considered that the object of the Madrid Academicians was to establish a standard of grammar and orthography for their countrymen, not to explain to foreigners the peculiarities of the Spanish idiom. The mention which we made of the incorrectness of his translation refers rather to occasional mistakes in rendering the meaning of the Spanish expression, than to any inaccuracies in English composition, on which latter point Mr. P. is clearly intitled to indulgence. J.Man.jr

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We are always obliged to decline such applications as that of J. R.

*** In the APPENDIX to Vol. LV. of the M. R., which was published with our last Number, on the 1st of June, p. 494. l. 8. from bott. for '*minute but,*' read *minute though*; and for '*but, though*' read *but, as.*—P. 496. l. 11. for '*larvæ,*' read *larva*.

In the Number for May, P 58. l. 24. for '*fervorous,*' r. *ferocious*. P. 95. l. 26. for '*difference,*' r. *differences*. P. 98 l. 14. from bott. the comma after '*till*' should be placed after '*designation.*'

Errors, pp. 114, 120, 128, 141.